

# ARABIC MANUSCRIPTS.

## THEOLOGY. SUNNÎ THEOLOGY.

No. 485.

fol. 3; lines 27; size  $9\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

الفقه الأكبر

### AL FIQH AL AKBAR.

A well-known manual of Islâmic Theology, containing a brief exposition of the Islâmic faith and doctrines, according to the views of orthodox Muhammadans. The theories and dogmas of certain other Islâmic sects, which originated in the first and in the beginning of the second century A.H., are criticised, directly and indirectly, by the author.

Author: Imâm Abû Hanîfa Nu'mân bin Şâbit al Kûfî أبو حنيفة (d. A.H. 150 = A.D. 767; see Lib. Cat., vol. v, part i, No. 174), the famous Imâm and founder of the Hanafî school.

Beginning:—

هذا كتاب الفقه الأكبر من تأليف الإمام الأعظم أبي حنيفة نعمل  
بن ثابت الكوفي رضي الله عنه ..... قال في أصل التوحيد وما يصح  
الاعتقاد عليه يجب أن يقول أمنت بالله الخ •

Shiblî (a prominent Indian author of our day), in *Sîrati Nu'mân*, a work on Abû Hanîfâ's life, states emphatically (p. 117) that Abû Hanîfa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., درایت (testing the correctness of the fact by a full consideration of the circumstances) and روایت (narration).

So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is كتاب الاصول by Bazdawī (d. A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however, we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abū Ḥanīfa, and wrote commentaries on it.

I. Abū Mansūr Māturīdī (d. A.H. 331 = A.D. 944), a follower of the Ḥanafī school and the founder of the Māturīdīyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abū Ḥanīfa, as appears from the following:—

قال ابو المنصور الماتريدي رحمه الله قد سألتموني اكرمكم الله بالتقوى ان اشرح لكم الفقه الاكبر الذي ينسب الى ابي حنيفة باسافيد  
صحيحة الخ \*

II. Abū'l Laīṣ as Samarqandī (d. A.H. 383 = A.D. 993), a famous Ḥanafī scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abū Ḥanīfa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazdawī does more than mention the work (as stated by Shiblī); he composed a commentary on it. (For a copy of this commentary, see Escur., No. 995).

Shiblī, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years:—

اس كتاب كي جنني شرحين هونين سب انهيون عدي مين  
يا اسكے بعد \*

It is thus evident from what we have said that Shiblī, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of Dirāyat (درايت), the following unwarranted observations led Shiblī to reject Abū Ḥanīfa's authorship.

I. Shiblī holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abū Ḥanīfa's death.

II. The use of the words جوهر (substance) and عرضى (accident), in a philosophical sense, is found in the present work; but according to Shiblî, these words had not come into use in that sense in Abû Hanîfâ's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Mansûr (A.H. 136–158 = A.D. 754–775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shiblî.

I. Shiblî does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abû Hanîfâ. Hence we may dismiss this observation of Shiblî's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shiblî does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abû Hanîfâ's time. The theory of Abû'l-Hudail 'Allâf, the founder of the Hudailiyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God, is accident (ان جميع كلامه امرائى), see fol. 74<sup>b</sup> of the MS. No. 564 below, indicates that the word عرض came into use some time before. The following passage, however, throws light on the use of the word عرضى (accident), in its philosophical sense, in Abû Hanîfâ's own time:—

نقل ان ابا حنيفة رحمه الله سئل عن الكلام فى الاعراض والاجسام  
قال لعن الله عمر بن عبید وهو فتح على الفلاس الكلام في هذا الم \*

(See 'Alî Qârî's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wâsil bin 'Atâ' (d. A.H. 131 = A.D. 749) and a contemporary of Imâm Abû Hanîfâ, originated the use of the word عرضى, in its philosophical sense. The use of the word عرضى (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shiblî does not deny, that many theological theories were originated in and before Abû Hanîfâ's time, and that the Muhammadans were even then divided into a certain number of sects; further, that Imâm Abû Hanîfâ is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Mansûr, who was the contemporary of Abû Hanîfa; and that the two Mu'tazilî schools of theology were organised in Abû Hanîfâ's time, viz., the Wâsilîyah by the above-mentioned Wâsil bin 'Atâ', and the 'Umarîyah by 'Umar bin 'Ubaid, while a work on theology by the same Wâsil bin 'Atâ' was also composed: *أول من صنف في الكلام أبو حذيفة واصل بن عطاء المعتزلي*; see *Al Awâil*, fol. 53<sup>b</sup>. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abû Hanîfa's time. It is also unreasonable to believe that a scholar like Abû Hanîfa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of *Dirâyat* from holding the present work to be a composition of Abû Hanîfa. Kardarî (d. A.H. 827 = A.D. 1424) in *Manâqib*, a work on Abû Hanîfâ's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abû Hanîfa was not the author of the present work, was originated by the Mu'tazilî sect, who claimed Abû Hanîfa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فإن قلت ليس لأبي حنيفة كتاب مصنف قلت هذا كلام المعتزلة  
ودعويهم أنه ليس له في علم الكلام تصنيف وغرضهم بذلك نفى أن يكون الفقه  
الأكبر وكتاب العالم والمتعلم له لأنه قد صرح فيهما بأكثر قواعد أهل السنة  
والجماعة ودعويهم أنه من المعتزلة \*

This theory, started by the Mu'tazilîs, spread so much in later times that even some Sunnî scholars adopted the same view.

Written in good Naskh. Dated A.H. 826.

Scribe: *حافظ محمود بن مولانا نظام الدين الخوارزمي*.



No. 486.

fol. 40; lines 19; size  $10 \times 6\frac{1}{2}$ ,  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الأكبر

**SHARH AL FIQH AL AKBAR.**

A rare commentary on the preceding work, dedicated to Sultân Uluġ Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By 'Alâ'addîn 'Alî al Bukhârî علاء الدين علي البخاري, a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Râmpûr Library (see printed list, No. 287); but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultân Uluġ Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of 'Alâ'addîn 'Alî, (d. A.H. 879 = A.D. 1474), who was a favourite of the same Sultân and dedicated some of his works to him, is known to us (see No. 598 below); but he is commonly known as Qûshjî.

Beginning:—

الحمد لله الأحد في ذاته الواحد في صفاته أرسل محمدا .....  
 قصدت أن أشرح نسخة في أصول الدين لأجل تحفة السلطان ...  
 مغني الدولة و الدين الغيغ ..... قل المفتقر الى الله علاء الدين  
 علي البخاري أصل التوحيد و ما يصح الاعتقاد عليه الخ ■

Written in Nasta'liq. Dated A.H. 1087.

## No. 487.

fol. 19 ; lines 19 ; size  $10 \times 6\frac{1}{2}$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الاكبر

## SHARH AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abû'l Muntahâ Ahmad bin Muḥammad Al Maḡnîsâvî

ابوالمنتهى احمد بن محمد المغنيساوي There is no mention in any catalogue of the date of death of the commentator, or of the century to which he belonged ; nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hâj. Khal., vol. ii, p. 91, which runs thus:—  
تم الشرح سنة تسع و ثلاثين وتسعمائة  
composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning:—

الحمد لله الذي هدانا الى طريق اهل السنة والجماعة النج

For other copies see Berlin, Nos. 1929—30 ; Goth., No. 641 ; Leipzig, No. 1087.

The present commentary has been printed at the Dâ'irat Al Ma'ârif Press, Hyderabad, A.H. 1321.

Written in Nasta'liq. Dated A.H. 1253.

## No. 488.

fol. 118 ; lines 19 ; size  $10 \times 6\frac{1}{2}$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الاكبر

## SHARH AL FIQH AL AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues.

By Mullâ 'Alî Al Qârî ملا علي القاري (d. A.H. 1014=A.D. 1605 see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

الحمد لله واجيب الوجود ذي الكرم والفضل والجلود

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated; apparently, 12th century A.H.

### No. 489.

fol. 132; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 4$ .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

### No. 490.

fol. 23; lines 25; size  $9 \times 6$ ;  $7 \times 4$ .

الحيدة والاعتذار

## AL HAIDAT WĀ AL I'TIDĀR.

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur'ān (خلق القرآن), which took place between the author and Abū 'Abdarrahmān Al Marīṣī (d. A.H. 218 = A.D. 833), one of the most prominent Mu'tazilī scholars in the court of the Caliph Al Mā'mūn (A.H. 198-218 = A.D. 813-833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marīṣī, he left Mecca for Bāgdād, with the object of opposing Marīṣī and his doctrine. On his arrival in Bāgdād, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marīṣī. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of احسنت (well done) were showered on the author. The debate continued for ten days. In the end, Marīṣī failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that

he was rewarded with 10,000 Dinâr by the Caliph, as appears from the following:—

نقال المامون احسنت يا عبد العزيز ثم امرني بعشرة آلاف درهم •

Author: 'Abdal'azîz bin Yahyâ bin Muslim Al Kinânî al Mâlîkî, عبد العزيز بن يحيى بن مسلم الكفائي المالكي, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (d. A.H. 204 = A.D. 820; see Lib. Cat., vol. v, part ii, No. 304), and other known scholars of his age. He died in A.H. 240 = A.D. 854. See Ismawî, fol. 17; Subkî, vol. ii, fol. 39; Mir'ât Al Janân, fol. 156\*.

Beginning:—

قال عبد العزيز بن يحيى بن عبد العزيز بن مسلم بن ميمون الكفائي  
اتصل بي وانا بمكة حرسها الله تعالى ما قد اظهر بشر بن غياث المروسي  
ببغداد عن القول بخلق القرآن ودعائه الناس اليه الخ •

For other copies of the work see Berlin, No. 1440; Br. Mus. Suppl., No. 171.

Written in fair Naskh. Dated A.H. 1301.

No. 491.

كتاب السنة

fol. 98; lines 16; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

## KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilis and Jahamis, and also against the doctrines of other sects. The author bases his version on the Qur'ân, Hadîs, and the opinion of Imâm Ahmad bin Hanbal (d. A.H. 241 = A.D. 855; see Lib. Cat., vol. v, part i, No. 242), the founder of the Hanbalî school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author: Abû 'Abdarrahmân 'Abdallâh bin Ahmad bin Hanbal, ابو عبد الرحمن عبد الله بن احمد بن حنبل, the son of the above-mentioned Imâm Ahmad bin Hanbal. He, like his father, was known for his opposition to the new creeds; and he devoted all his powers to



support the orthodox Muhammadans. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Hadîṣ by a number of the reliable traditionists of his age. He is held an authority of his age in Al 'Ilal, one of the critical branches of Hadîṣ; see Lib. Cat., vol. v, part ii, No. 301. Abû Ya'lâ, in his Tabaqât, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Hadîṣ, as appears from the following:—

و اما العليل فقد جرد عنه و جاء عنه بمائت بجي غيرة الخ ■

He died in A.H. 290 = A.D. 904. See Tabaqât Abû Ya'lâ, fol. 76; Huffâz, vol. ii, p. 237.

Foll. 1—43, part i.

Beginning:—

الحمد لله رب العالمين و صلى الله على محمد نبي الرحمة  
و على آله وصحبه لجمعين قال الامام ابو عبد الرحمن عبد الله بن الامام  
ابي عبد الله احمد بن محمد بن حنبل رضي الله عنهما ..... و قد سئل  
عما قاله العلماء في الجهمية ..... سمعت ابي من قال القآن مخلوق  
فهو كافر الخ ■

Foll. 44—98, part ii.

Beginning:—

قال الامام ابو عبد الرحمن عبد الله حدثني ابي ثنا جرير عن  
عطاء ..... عن ابن عباس قال اول ما خلق الله القلم ثم قال له اكتب  
قال ما اكتب قال اكتب ما هو كائن الى يوم القيمة الخ ■

The present part is defective at the end.

Dahabî, in كتاب العلم (see No. 530 below), quotes the present work as one of those on which he relied.

Both parts are written, in fair Naskh, by the same scribe. Dated A.H. 1284.

## No. 492.

fol. 322; lines 19; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 6$ .

الاسماء والصفات

## AL ASMÂ' WA AS ŞIFÂT.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadans, and bases his version on the Qur'ân, Hadîs, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abû Bakr Ahmad bin Husain bin 'Alî al Baihaqî أبو بكر أحمد بن حسين بن علي البيهقي, a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in Mir'ât al Janân, fol. 260.

i كتاب الزهد. ii كتاب المدخل. iii كتاب التوفيق والترهيب. iv مناقب الإمام الشافعي. v مناقب إمام أحمد. vi كتاب الاعتقاد. vii الخلافات.

The author was born in Khusrawjird, a village in the district of Baihaq, in Nishâpûr, A.H. 384. He died in A.H. 458 = A.D. 1066. See Brock., vol. i, p. 363; Mir'ât al Janân, fol. 260; Isnawî, fol. 72.

Beginning:—

أخبرنا الشيخ الإمام الحافظ أحمد بن الحسين بن علي البيهقي كتاب أسماء الله جل ثناؤه وصفاته التي دل كتاب الله سبحانه... أو دلت عليه سنة رسول الله صلى الله عليه وسلم أو دل عليه إجماع سلف هذه الأمة قبل وقوع الفرقة وظهور البدعة =

The work is not mentioned in Brockelmann. A printed copy, however, will be found in the Bûhâr Library, Calcutta.

Written in fair Naskh.

Not dated; apparently, 12th century A.H.

Foll 18-119 are written in an older hand, apparently of the 8th century A.H., which suggests that they formed part of an old and imperfect copy to which were added foll. 1-17, 120-322, supplied

## No. 493.

fol. 139 ; lines 23 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $7 \times 3\frac{1}{2}$ .

نِهَايَةُ الْأُمَمِ

## ĠIYÂŞ AL UMAM.

(Also called Al Ġiyâṣi.)

A very rare and valuable work on the Khilâfat and Imâmat (the theory of the succession of the Caliphs and Imâms after the Prophet), not noticed in any catalogue, though the work is just mentioned in Hâj. Khal., vol. ii, p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imâms after the Prophet ; obedience to the Caliphs and Imâms ; the necessity of appointing only one Imâm at a time, the necessary qualifications for and principles of his appointment ; the religious and political duties of the Caliphs ; the circumstances under which they are liable to be deposed. The work was dedicated by the author to Ġiyâṣaddîn Nizâm al Mulk, the well-known Minister of Bagdâd, who was killed in A.H. 485 (see 'Âṣâr al Wuzarâ', fol. 305). The alternative title of the work (Al Ġiyâṣi) has reference to the above-mentioned Wazîr.

It is divided into the three following Rukns :—

- |      |  |                                   |
|------|--|-----------------------------------|
| I.   | fol. 6-79 <sup>a</sup>                 | الامامة و ما يتعلق بها من الابواب |
| II.  | fol. 79 <sup>b</sup> -102 <sup>a</sup> | خلو الزمان عن الامام              |
| III. | fol. 102 <sup>b</sup> -139             | انقراض حملة الشريعة               |

The first Rukn is sub-divided into the following 8 chapters :—

- |       |                                       |   |
|-------|---------------------------------------|---|
| I.    | fol. 6-7 <sup>a</sup>                 | الاول في وجوب نصب الائمة                                  |
| II.   | fol. 7 <sup>b</sup> -14               | الثاني في الجهات التي تعين الامامة وتوجب الرغامة          |
| III.  | fol. 15-20 <sup>a</sup>               | الثالث في صفات الذين هم عقد الامامة وتفصيل القول في عددهم |
| IV.   | fol. 20 <sup>b</sup> -26 <sup>a</sup> | الرابع في صفات الاعام القوام علي اهل الاسلام              |
| V.    | fol. 26 <sup>b</sup> -42 <sup>a</sup> | الخامس فيما يتضمن خلق الائمة وانغلاقهم                    |
| VI.   | fol. 42 <sup>b</sup> -44 <sup>a</sup> | السادس في امامة المفضل                                    |
| VII.  | fol. 44 <sup>b</sup> -46 <sup>a</sup> | السابع في منع نصب امامين اذا تيسر نصب اعلم واحد           |
| VIII. | fol. 46 <sup>b</sup> -79              | الثامن فيما يغلط بالائمة والولاة من احكام الاسلام         |

Author : Abû'l Ma'âlî 'Abdalmalik bin Abî Muḥammad 'Abdallâh bin Yûsuf al Juwainî أبو المعالي عبد الملك بن أبي محمد عبد الله بن يوسف الجويني, the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islâmic world. Gazzâlî (d. A.H. 505 = A.D. 1111), the famous author of the well-known work, *Iḥyâ' al 'Ulûm*, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to author the title of إمام الحرمين (the leader of the scholars of Mecca and Medina). He belongs to the Shâfi'î school, and is of the Ash'arî persuasion. He was born in Bush-tanîqân, a famous place in Nishâpûr, and studied under his father and many others. He completed his studies in the 19th year of his age; and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nishâpûr Madrasah, the institution where he had studied. Some years later, the influence of the Mu'tazilis and their serious dispute with the Sunnis compelled the author to leave the place. Thereafter, he visited Bagdâd, Iṣfahân, Mēcca, and Medina; and during his stay at these places, he delivered lectures in theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Giyâsaddîn Nizâm al Mulk, the above-mentioned Minister, to appoint our author a professor of the Madrasah in Nishâpûr known as Nizâmiyah, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in Brock., vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibn Mulaqqin, fol. 64; Subkî, vol. iv, fol. 168; Mir'ât al Janân, fol. 273; Isnawî, fol. 145; Madinat al 'Ulûm, fol. 119.

Beginning:—

قال الشيخ الإمام إمام الحرمين أبو المعالي ... عبد الملك ...  
الجويني ... الحمد لله العلي العظيم الذي برأنا كل رشد ونهي ...  
وهذا إذا تم غياث الأمم ... فاشتهر الغياثي الخ ■

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: هكذا في الأصل (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the MS. foll. 4<sup>b</sup>–51 of MS. No. 664 below, where the present work is quoted verbatim.



No. 494.

fol. 62; lines 25; size 12 x 7; 9½ x 5½.

التمهيد في بيان التوحيد

## AL TAMHÎD FI BAYÂN AL TAWHÎD.

A very valuable work in theology, containing a brief exposition of Sunnî theological theories, with references in each case to the views of philosophers, Mu'tazilis, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muhammadans, viz., 'Ash'arî and Mâturîdî, differ in their views, the author, being a member of the Mâturîdî school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author: Abû Shâkir Muḥammad bin 'Abd al Sayyid bin Shu'aib al Kashshî, Hanafî scholar of the 5th century, A.H., belonging to the Mâturîdiyyah school of theology. The biographical works to which we have access do not provide us with any account of the author; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'azîz bin Ahmad al Halwâ'î, who died in A.H. 448 = A.D. 1055, and that he also studied in Samarqand after A.H. 460, as appears from the following two passages (fol. 44<sup>b</sup>):—

- i. قال سمعت من الشيخ الإمام أبي محمد عبد العزيز بن أحمد الحلواني البخاري مرة في أماليته الخ
- ii. قال المبتدي (أبو شكور) سمعت من الشيخ الإمام الزاهد أبي بكر محمد بن حمزة الخطيب السمرقندي في سنة نيف وستين واربعمائة وكنت متفقا عنده و تلقيت منه كتاب السيرة

Beginning:—

الحمد لله الذي في المن والكرام الخ

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Āsifiyah, Nos. 381-452;

Râmpûr Library, Nos. 34-35.

Written in fair Naskh. Not dated; apparently, 10th century A.H.

**No. 495.**

fol. 107 ; lines 21 ; size  $9 \times 5\frac{1}{2}$  ;  $6 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

**No. 496.**

fol. 102 ; lines 22 ; size  $10 \times 6$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated ; apparently, 13th century A.H.

**No. 497.**

fol. 28 ; lines 19 ; size  $6 \times 3$  ;  $6 \times 3$ .

شرح رسالة الدرة الفاخرة

# **SHARḤU RISÂLATI AD DURRAT AL FÂKHIRAH.**

A commentary on Ad Durrat Al Fâkhirah, ■ treatise ■ the resurrection of the dead and points relating to the day of judgment, by Ġazzâlî (d. A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Ḥajr (d. A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning :—

الحمد لله الذي شرفنا بالتأهيل المخصوص في بحر العلوم الزاخرة .....  
 احمد ان شرفنا لخدمة السنة النبوية الخ ■

Many foll. in the middle, and ■ at the end, are wanting.

Written in fair Naskh. Not dated ; apparently, 10th century A.H.

No. 498.

foll. 64; lines 12; size 9 x 6; 7 x 4.

شرح القسطاس المستقيم

## SHARH AL QUSTÂS AL MUSTAQÎM.

An autograph copy of the commentary on *Al Qustâs*, a treatise by Gazzâlî (d. A.H. 505 = A.D. 1111), containing an account of his disputation with a Shî'a scholar on the foremost disputed points between the Sunaî and Shî'a creeds. This disputation took place in the course of Gazzâlî's journey in Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By Muḥammad Qâḍî bin Sayyid Muḥammad al Lâlâzârî محمد قاضي بن سيد محمد اللازاري, commonly called Tâhir طاهر, a Qâḍî of Constantinople, who composed the present commentary after he had resigned the post of Qâḍî, as appears from the following passage in the preface:—

لما انفصلت عن قضاء مدينة أبي ايوب الانصاري ... اشتغلت بمطالعة الكتاب المسمى بالقسطاس... فشرعت في شرح بعض كلامه الخ \*

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadans, viz., Madinatū Abī Ayyūb al Anṣārī, since Abū Ayyūb, a companion of the Prophet, was buried in Constantinople.

A note on the title-page, which runs thus: شرح القسطاس للشيخ (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy; and this is borne out by the frequent corrections and alteration. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning:—

الحمد لله الذي ايد من شاء من عبادة باحيا علوم الدين و شيد قواعد العقائد بمن جاء بجواهر القرآن و منهج العبددين ..... و بعد يقول العبد الفقير محمد قاضي بمدينة أبي ايوب الانصاري المدعو بطاهر ابن السيد الشيخ محمد لاله زاري كن الله لهما لما انفصلت عن قضاء مدينة أبي ايوب الانصاري رضي الله عنه اشتغلت بمطالعة الكتاب المسمى بالقسطاس المستقيم ..... فشرعت في شرح بعض كلامه \*

Written in Nasta'liq. Dated, A.H. 1199.

A note on the title-page tells ■ that the MS. was for some time in the possession of 'Ārif Halīmī, ■ Qāḍī of Constantinople.

No. 499.

fol. 45; lines 16; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

بحر الكلام

## BAHR AL KALĀM.

(Designated on the title-page, Risāla i'tiqādiyyah.)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnīs, with a refutation of the heretical doctrines held by other sects.

Author: Abū'l Mu'īn Maimūn bin Muḥammad an Nasafī  
أبو المعين ميمون بن محمد النسفي, a well-known Ḥanafī scholar, who died in A.H. 508 = A.D. 1114. See for his life and works, Brock.; vol. i, p. 426; Br. Mus. Suppl., No. 175.

Beginning:—

توكلت على الصبي النبي لا يموت أبدا الحمد لله ذي الجلال  
والأكرام ..... قال الشيخ الإمام الأجل رئيس الأمة ..... أبو المعين  
النسفي ..... أعلموا أنني اعتقد معرفة الله وتوحيد الحق =

For other copies of the work see Goth., Nos. 100/3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii, p. 42.

Written in Nasta'liq. Not dated; apparently, 10th century A.H.

No. 500.

fol. 164; lines 13; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 4$ .

شرح عقائد نسفي

## SHARḤ U 'AQĀ'ID AN NASAFĪ.

A commentary ■ 'Aqā'id Nasafī, ■ well-known treatise on theology by Nasafī (d. A.H. 537 = A.D. 1142). For a copy of this treatise see Hand-list, No. 2639/3.



By Sa'daddīn Mas'ūd bin 'Umar at Taftāzānī سعد الدين مسعود بن عمر التفتازاني, ■ prominent Shâf'ī scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his ■ life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He ■ born in Taftāzān (a city in Khurāsān) A.H. 722, and studied under Qutbaddīn (d. A.H. 766 = A.D. 1364), Qādī 'Adud (d. A.H. 756 = A.D. 1346), and others. He ■ one of the favourite scholars of Timūr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was ■ great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock., vol. ii, p. 215.

Beginning:—

الحمد لله المتوحد بجلال ذاته وكمال صفاته الخ •

The fact that the present commentary was composed ■ long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed ■ number of glosses and annotations ■ it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work ■ Bodl., vol. i, p. 427; Berlin, No. 1656; Rāmpur, Nos. 208, 215.

Written in Nasta'liq. Not dated; apparently, 11th century A.H.

No. 501.

fol. 65; lines 17; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the ■ Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 502.

fol. 74 ; lines 16 ; size  $9 \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated : apparently 12th century, A.H.

## No. 503.

fol. 132 ; lines 9 ; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 3$ .

الحاشية على شرح العقائد

# AL ḤĀSHIYATU 'ALĀ SHARḤ AL 'AQĀI'D.

A very popular gloss on the preceding commentary (Nos. 500—above).

By Aḥmad bin Mūsā أحمد بن موسى, commonly called Al Khayālī الخيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Maḥmūd Pāshā, the Minister of Sultān Muḥammad II (A.H. 855—886 = A.D. 1451—1481) of the Ottoman dynasty ; and he dedicated the present gloss to the former. The Sultān, who expected the gloss to be dedicated to him, was at first displeased with the author ; but afterwards, in recognition of his special merit, was induced to appoint him professor of the Sultānīyah Madrasah of Brussa. There is uncertainty as to the date of the author's death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860 = A.D. 1456 is given as the date of his death ; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Ḥadā'iq Al Ḥanafīyah, p. 328, puts Khayālī's death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning :—

اما بعد الحمد لمستأمله و الصلوة على سيد رسله ..... قال الشارح  
الذخير عامله الله تعالى بلطفه الخطير الخ \*

In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss ■ Berlin, Nos. 1966—70; Goth., No. 673. It ■ printed in Cairo, A.H. 1297.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

### No. 504.

fol. 64; lines 14; size  $9 \times 6$ ;  $8 \times 3$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله الفصير عامله الله تعالى بلطفه الخطير النعم ■

Written in Nasta'liq. Not dated; apparently 12th century, A.H. The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

### No. 505.

fol. 41; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله الفصير عامله الله تعالى بلطفه الخطير النعم

Written in Nasta'liq. Dated 1210 Fasli ■ = A.D. 1803.

### No. 506.

fol. 63; lines 15; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله الفصير عامله الله بلطفه الخطير النعم \*

Written in Nasta'liq. Dated A.D. 1898.

## No. 507.

fol. 189; lines 25; size  $9\frac{1}{2} \times 5\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

بحر الافكار

## BAHR AL AFKÂR.

A very useful annotation on Khayâlî's gloss (see Nos. 503-506 above). The author of this annotation has made attempt to discrepancies arising between the theologians and the philosophers.

By Ḥasan bin Ḥusain bin Muḥammad حسن بن حسين بن محمد. He worked professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation dedicated to Ilyâs Pâshâ, of the 10th century A.H., gives to hold that the author scholar of that century. Hâj. Khal., in vol. ii, p. 27, prefers the present annotation in many respects to that composed by Qarâ-Kamâl, pupil of Khayâlî (for a copy of the same, see Berlin, No. 1972).

Beginning:—

الحمد لله دل على ايجاب ذاته قدم الصفات ..... و بعد فيقول  
المحتاج الى ربه الحمد حسن بن حسين بن محمد ..... و سميت  
بحر الافكار ..... قال الشارح التحرير عامه الله تعالى بلطفه الططير  
وفي المجلد التحرير العالم بالامور وقيل المراد به البلغ في العلم الخ •

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to in the Râmpûr Library (No. 19).

Written in fair Naskh. Not dated; apparently 12th century A.H.

## No. 508.

fol. 113; lines 29; size  $12 \times 8\frac{1}{4}$ ;  $10 \times 5$ .

Same.

Another copy of the in Nasta'liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus:—



قال الشارح المحرير عامه الله تعالى بلطفه الخطير وفي المجمل  
التحرير العالم بالامور وقيل المراد به البلغ الخ •

The present MS., along with other MSS., was presented to the Library by Maulavi 'Abdal Majid of Patna in 1914.

No. 509.

fol. 147; lines 28-29; size  $9\frac{1}{2} \times 8$ ;  $7 \times 4\frac{1}{2}$ .

الحاشية على حاشية الخبالي

# AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AL KHAYĀLĪ.

A very useful annotation on Khayālī's gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullā 'Abdalhakīm as Siyālkutī ملا عبد الحكيم السيالكوتي, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamāladdīn Kashmīrī. Mujaddid Alf Sāni (d. A.H. 1035 = A.D. 1626) named the author as **أشّاب پنجاب** (the sun of the Panjāb). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullā 'Abdalhakīm, in virtue of his masterly ability, gained the special favour of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659). Shāh Jahān twice made the author a present of Rs. 6,000—an amount of silver equal to the author's ■■■ weight. ■■■ also granted him a permanent Jagir, producing a considerable income. This Jagir, after the author's death, was continually in the possession of his descendants till the reign of the last Mughal Emperor; but later the Jagir was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date; though Brock., in vol. ii, p. 417, gives A.H. 1060 as the date of ■■■ death. See Subḥat al Marjān, fol. 153; Ḥadā'iq al Hanafīyah, p. 415.

Beginning:—

اعز ما يزن به وشاح اللسان و ابر ما تجلى به عقد البيان حمد  
واجب الله ■

Written in Nasta'liq. Not dated; apparently 12th century, A.H.  
The present copy is a transcription of a copy dated A.H. 1092.

No. 510.

fol. 156; lines 25; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3$ .

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT  
AL KHAYĀLĪ.

A revised edition of the preceding annotation, dedicated by the author ('Abdalhakīm) to Shāh Jahān. The preface of the present copy and the text of fol. 1-6 differ from, while, with ■ very few slight alterations, the text from القصة على القصة till the end agrees verbatim with, the preceding MS. The additions to the text, in fol. 1-6, are largely made up of praise of Shāh Jahān, ■ that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

يا من تقدس ذاته عن احاطة الافكار ..... وبعد فيقول العبد المسكين  
عبد الحكيم بن شمس الدين النجم ■

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihli, A.D. 1870.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 511.

fol. 137; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT  
AL KHAYĀLĪ.

Another annotation of Khayālī's gloss (see Nos. 503-506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but ■ note on the title-page which ■ thus:—حاشية عبد الحكيم برحاشية ■

خيالي غير مشهورة suggests that the author is 'Abdalhakīm, the author of the two other annotations, Nos 509-510 above.

Beginning:—

الحمد لله على النعمة والصلوة والسلام على حبيبه ورسوله خاتم  
الانبياء و على آله واصحابه الاتقياء النج \*

The above is mentioned by Hāj. Khal., vol. ii, p. 127, ■ the beginning of ■ annotation ■ Khayālī's gloss by 'Abdalhakīm; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

### No. 512.

fol. 150; lines 25; size 10 × 7; 8 × 5½.

تلبیس ابلیس

### TALBĪSU IBLĪS.

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muhammadans أهل السنة والجماعة, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words تلبیس ابلیس (deception of the Devil); and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain ■ description of the orthodox school of theology, with directions to follow the same and warnings against other schools. The 5th chapter contains ■ description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and ■ others. Chapters 6-13 contain ■ description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muhammadans. The author throughout relies on the Qur'ân, Hadîṣ, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudice against the Sufis, whom he takes severely to task in the present work. The titles of the ■ chapters are as follows:—

- I. foll. 2-4. الباب الاول في الامر بلزوم السنة و الجماعة  
 II. foll. 5-9. الباب الثاني في ثم اليدع و المبتدعين  
 III. foll. 10-17. الباب الثالث في التصغير من فتن ابليس و تعذيب مكائده  
 IV. foll. 18. الباب الرابع في معنى اتقليس و الغرور  
 V. foll. 19-53. الباب الخامس في تلبيسه في العقائد والديانات  
 VI. foll. 54-63\*. الباب السادس في تلبيسه على العلماء في فنون العلم  
 VII. foll. 63<sup>b</sup>-64. الباب السابع في تلبيسه على الولاة و السلاطين  
 VIII. foll. 65-71<sup>a</sup>. الباب الثامن في تلبيسه على العباد في فنون العبادات  
 IX. foll. 71<sup>b</sup>-76. الباب التاسع في ذكر تلبيسه على الزهاد  
 X. foll. 77-140\*. الباب العاشر في ذكر تلبيسه على الصوفية  
 XI. foll. 140<sup>b</sup>-144. الباب الحادي عشر في ذكر تلبيسه على المتدينين بما يشبه الكرامات  
 XII. foll. 145-149. الباب الثاني عشر في ذكر تلبيسه على العوام  
 XIII. foll. 50. الباب الثالث عشر في ذكر تلبيسه على الكل الخ

Author: Abû'l Faraj 'Abdarrahmân bin 'Alî bin Muḥammad Al Jawzî (d. A.H. 597 = A.D. 1200:      Lib. Cat., vol. v, part i, No. 203).

Foll. 1-78 are written in Naskh; and the rest is written in Nasta'liq. Not dated; apparently 13th century A.H.

The work is not mentioned in Brockelmann; but it was once lithographed in Delhi, and again in Cairo, A.H. 1337.

No. 513.

foll. 50; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

الهداية من الاعتقاد

## AL HIDÂYATU MIN AL I'TIQÂD.

A commentary on Bad' Al Amâlî, a versified treatise on theology, composed in A.H. 569 by 'Alî bin 'Uḡmân. For a copy of this treatise see Hand-list No. 2564/1

By Muḥammad bin Abî Bakr Ar Râzî      الرازي, a Hanafî scholar of the 8th century A.H. Some one has noted on the title-page,      well      at the beginning of the work, that Abû'l Qâsim bin Hasan Al Bakrî is the author of the present commentary. This,



however, we cannot accept, ■ the beginning of our commentary entirely differs from the beginning of Abû'l Qâsim's commentary, as quoted in Lied, No. 2004. On the other hand, it agrees verbatim with the beginning of Ar Râzî's commentary, as quoted in Br. Mus. Suppl., No. 177, which leaves no room for doubt that Ar Râzî and not Abû'l Qâsim is the author of the present commentary.

Beginning:—

الحمد لله الملك المحمود ..... المنزه من الجهات و الحدود  
..... فسميته هداية من الاعتقاد لكثرة نفعه بين العباد الخ

For other copies of the present commentary ■ Cairo, vol. ii, p. 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177.

Written in fair Naskh. Dated A.H. 1284.

A note at the end tells us that the present copy is ■ transcription of a copy dated A.H. 1090.

Scribe: أحمد بن محمد البراز.

## No. 514.

fol. 24; lines 19; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح تصيحة بدء الامالي

**SHARḤU QASĪDATI BAD' AL AMĀLĪ.**

(Also designated Daw' Al Amâlî.)

Another commentary on Bad' Al Amâlî, mentioned in No. 513 above.

By Mullâ 'Alî bin Sultân Muḥammad Al Qârî محمد علي بن سلطان محمد القاري (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary ■ Al Fiqh Al Akbar, see No. 488 above.

Beginning:—

الحمد لله الذي وجب وجود ذاته ..... فيقول المتنجي الى  
رحمة ربه الباري علي بن سلطان محمد القاري الخ ■

For other copies of the present commentary see Berlin, Nos. 2415-18; Paris, No. 1251; Br. Mus. Suppl., No. 861; Râmpûr Lib., No. 225.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 515.

fol. 86 ; lines 17 ; size  $8\frac{1}{2} \times 6$  ;  $6\frac{1}{2} \times 4$ .

حاشية التقصير على قصيدة بدء الامالي

# HÂSHIYAT AT TAQŞÎR 'ALÂ QASÎ-DATI BAD' AL AMÂLÎ.

A rare gloss on the same Bad' Al Amâlî noticed above (Nos. 513-514).

By Muḥammad Zain bin Zain Al 'Âbidîn bin Idrîs Al Mâlikî محمد زين بن زين العابدین بن ادریس المالکي, ■ Mâlikî scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference; but, ■ fol. 53<sup>b</sup>, he mentions Ibrâhîm Al Liqânî Al Mâlikî (d. A.H. 1041 = A.D. 1631) ■ his teacher (قال العارف بالله سيدي ابراهيم اللقاني المالكي), from which we may conclude that he is a scholar of the 11th century A.H.

Beginning:—

اللهم صل وسلم على سيدنا محمد وآله وصحبه الحمد لله ذي الجلال  
والمنة ..... فيقول العبد الفقير محمد زين بن زين العابدین بن ادریس  
المالکي الخ ■

Written in fair Naskh. Dated A.H. 1200

## No. 516.

fol. 21 ; lines 26 ; size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $7 \times 3\frac{1}{2}$ .

شرح قصيدة بدء الامالي

# SHÂRḤU QASÎDATI BAD' AL AMÂLÎ.

A commentary on the ■ Bad' Al Amâlî, devoted chiefly to ■ theological and philological explanation of the text.

By Muḥammad bin Muḥammad محمد بن محمد, commonly called Ar Rafî'c (الرفيع). The works of reference do not enable us to trace any account of the commentator; but the fact that he quotes many authors, the latest of whom ■ scholars of the 11th century A.H., and that in the colophon which runs thus:—تم شرح قصيدة بدء الامالي في يوم الاربعاء في خمس نفي الحجة سنة ١١٤٣, he tells us that the

present commentary was completed in A.H. 1143, gives ■ reason to hold that he was ■ scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning :—

الحمد لله القديم الذي جل من الحديث و دل على قدمه القديم  
و الحديث ..... قال العبد المفتقر الى الله البديع محمد بن محمد  
الملقب بالرفيع الخ ■

Written in fair Naskh. Dated A.H. 1143.

No. 517.

fol. 60; lines 16; size 9 × 9; 6 × 4.

المعالم في اصول الدين

## AL MA'ÂLIM FÎ UŞÛL AD DÎN.

A copy of the first of the five parts of Al Ma'âlim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'âlim is ■ work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islâmic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw' (parts). Each Naw' has a separate beginning, and is regarded as an independent composition, being designated separately thus :—

(i) Al Ma'âlim fî uşûl Ad Dîn. (ii) Al Ma'âlim fî uşûl Al Fiqh.  
(iii) Al Ma'âlim fî Al Fiqh. (iv) Al Ma'âlim fî 'Âdâb an Naẓr wa Al Jahl.  
(v) Al Ma'âlim fî Al Khilâfiyât.

The present part of Al Ma'âlim is divided into the following 10 chapters; and each chapter is sub-divided into certain Ma'âlah.

I. fol. 1-4 <sup>a</sup>	الأول في المباحث المتعلقة بالنظر
II. fol. 4 <sup>b</sup> -9 <sup>a</sup> .	الثاني في احكام المعلومات
III. fol. 9 <sup>b</sup> -15.	الثالث في اثبات العلم للصانع
IV. fol. 16-23.	الرابع في صفة العلم و القدرة
V. fol. 24-29 <sup>a</sup> .	الخامس في بقية الكلام في الصفات

VI. foll. 29-34.	السادس في الجبر والقدر
VII. foll. 35-42.	السابع في النبوة
VIII. foll. 43-47.	الثامن في النفوس والطاقات
IX. foll. 48-54 <sup>a</sup> .	التاسع في احوال القيمة
X. foll. 54 <sup>b</sup> -60.	العاشر في الامارة

Author: Fakhraddīn Abū 'Abdallāh Muḥammad bin 'Umar Al Khatīb ar Rāzī **الخطيب الرازي**. A most prominent scholar and philosopher, and the leading Sunni author of his age, belonging to the Shāfi'i school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ān, known as *At Tafsir al Kabīr* (printed in Cairo in 8 volumes); see Hand-list, Nos. 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultān 'Alāaddīn (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwārazm Shāhi dynasty, for whom he specially composed *Hadā'iq al Anwār*, a work in Persian, being an encyclopædia of the sciences, containing a description of ■ branches of learning (for a copy of the same see Buhār Lib. Cat., vol. i, No. 216). The author took ■ active part in supporting Sunni doctrines, and opposed the doctrines of Shī'a and other sects. Bāqir Dāmād, a Shī'a scholar, in his work, *An Nibrās*, fol. 8 (see No. 627 below) shows bitter prejudice against the author, and calls him **امام المشككين** (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following:—

أراهت الذي حكى عنه إمام المشككين ما أحكاه فض الله فاه و قل  
سيف لسانه و رمح قلبه و اخراة ما أجرأ بمقالته المحكية و الكفرة ■

Fakhraddīn ar Rāzī died in Harāt, A.H. 606 = A.D. 1209. See *Mi-r'āt al Janān*, fol. 376; *Subki*, vol. vi, fol. 145; *Mujmal Faṣihī*, fol. 176; *Brock.*, vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning:—

الحمد لله خالق الاصباح و خالق الالواح النخ ■

A copy of the present *Ma'ālim* is mentioned in *Cairo*, vol. ii, p. 55.

The colophon runs thus —

تم كتاب المعالم في الكلام \*

Written in Nasta'liq. Dated A.H. 1095

Scribe : عبد العزيز بن مكارم.

No. 518.

foll. 301 ; lines 23 ; size 6 x 4½

المفصل شرح المعصل

## AL MUFASSAL SHARH AL MUHASAL.

An old and very valuable copy of a commentary on Muḥaṣṣal, a work by Fakhraddīn ar-Rāzī (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the ■■■ by reference to the views of ancient philosophers and the philosophers of Islām. For a copy of Muḥaṣṣal see Escur., No. 650/5.

By Najmaddīn 'Alī bin 'Umar al-Qazwīnī al-Kātibī نجم الدين علي بن عمر القزويني الكاتبي, commonly called دبيران. He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which ■■■ enumerated in Brock., vol. I, p. 466 ; of which the following two works, viz., Aḥl-Shamsiyyah on logic and Hikmat al-'Ain on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675 = A.D. 1276. See Brock., loc. cit ; Tā'rikh is Guzida, p. 845 ; Ḥabīb as-Siyar, vol. iii, part i, p. 61.

Beginning:—

الحمد لله الذي افاض بجموده العلم وجود الحقائق وانشأ بقدرته

الثمة انواع الطلائق التي \*

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qādī Muḥiaddīn Abū'l-Ḥasan bin Izzaddīn bin 'Abdalḥamid al-Qazwīnī. For other copies of the commentary see Leid, No. 1572 ; Brill., No. 565 ; Paris, No. 1254. A few foll. at the end ■■■ wanting in the present copy.

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it ■■■ written in the 8th century A.H.

A seal found on the title-page, as well ■■■ on several foll. of the MS., running thus:—من كتب خزينة سلطان شاه رخ بهادر, ■■■ that the



present MS. belonged to the Royal Library of Sultân Shâh Rukh (A.H. 807-850 = A.D. 1404-1447) of the Timurid dynasty. Another seal tells us that the MS. was bequeathed to a Madrasah in Persia, known as the Sultâniyah A'zamiyah, founded by the above-mentioned Shâh Rukh.

### No. 519.

fol. 30; lines 15, size  $9\frac{1}{4} \times 5$ ;  $5\frac{1}{2} \times 3$ .

إعلام الهدى و عقيدة ارباب التقى

## I'LÂM AL HUDÂ WA 'AQÎDATU ARBÂB AT TUQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith, composed in Mecca, divided into 10 chapters.

Author: Shihâbaddîn 'Umar bin Muḥammad ■ Suhrawardî شهاب الدين عمر بن محمد السهروردي, the most eminent scholar and Sûfi of his time. The author was the nephew of Abû ■ Najîb ■ Suhrawardî (d. A.H. 563 = A.D. 1168), founder of the Suhrawardiyah order. He was born in Suhraward, A.H. 539, where he was brought up, and received his early education. Afterwards, he left his native place for Bagdâd, where he completed his studies, and received spiritual training from his uncle, and from Shaikh 'Abdal Qâdir al Jilî (d. A.H. 561 = A.D. 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Sûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al Ma'ârif, ■ work on Sufism, is recognised as the best standard work on the subject. He died in A.H. 632 = A.D. 1234, leaving behind him a large number of pupils and disciples. For his life and works see *Ikhtiyâr ar Rafîq*, fol. 80; *Isnawî*, fol. 252; *Mir'ât al Janân*, fol. 396; *Brock.*, vol. ii, p. 440.

Beginning:—

الحمد لله الذي رفع عشارة العمية عن بصائر اهل الوداد الخ \*

For other copies of the work ■ Berlin, No. 1742; Cairo, vol vii, p. 554.

Written in good Naskh. Dated A.H. 1093.

No. 520.

foll. 220 ; lines 15 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

شرح طوابع الانوار

**SHARḤU ṬAWĀLI' AL ANWĀR.**

A very old copy of a commentary on Ṭawāli' , a theological work on metaphysics, by Baiḍāwī (d. A.H. 685 = A.D. 1286). See, for a copy of the text, Berlin, No. 1772.

By 'Uḥaidallāh bin Muḥammad al Fargānī مبيد الله بن محمد الفرجاني, a well-known Shāfi'ī scholar and Qāḍī of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Maṣābiḥ, a well-known work on Ḥadīṣ. See, for a copy of this work, Lib., Cat., vol. v, part ii, No. 344. He died in A.H. 743 = A.D. 1342. See Ad Durar al Kāminah, vol. ii, fol. 624 ; Brock., vol. ii, p. 198 ; Ḥabīb as Siyar, vol. iii, part i, p. 131. The commentator dedicated the present composition to the Minister, Mubārak Shāh, who was killed in A.H. 711 (see Ad Durar, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning :—

احمد الله حمدا يتقاصر عن ادراك غايته عقول العقلاء ..... رأيت  
ان اتعطف به مباركشاه - قال و بعد فمقصود الكتاب مرتب على مقدمة  
و ثلثة كتب اقول الخ \*

Quotation from the text is introduced by the word قال, and the commentary by the word اقول.

For other copies of the commentary see Berlin, Nos. 1775-76 ; Bodl., No. 146 ; Escur., No. 1161.

Written in good Naskh. Dated A.H. 772.

Scribe : احمد بن محمود الاقسرائي.

## No. 521.

fol. 154; lines 27; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

## مطالع الانظار

## MATÂLI' AL ANZÂR.

A very old copy of a detailed commentary on Tawâli' (for which see preceding notice), dedicated to Amîr Qausûn (d. A.H. 742 = A.D. 1342), who was raised to the rank of Viceroy by Nasîraddîn Muḥammad (A.H. 698-708 = A.D. 1298-1308), one of the kings of the Bahr Mamulûk dynasty.

By Shamsaddîn Maḥmûd bin 'Abdarrahmân al Isfahânî شمس الدين محمود بن عبد الرحمن الاسفهانى, a scholar known for his special merits in theology, philology, and logic. He was born in Isfahân, A.H. 674, where he completed his studies under his father and many others. In A.H. 724 he left Isfahân for Mecca on a pilgrimage. In the beginning of A.H. 725 he started for Damascus, where he worked for some time as a professor of the Rawâḥîyah Madrasah, and composed certain works. Shortly after, the above-mentioned Amîr Qausûn called the author to Egypt, where a special institution was opened for him by the Amîr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A.H. 749 = A.D. 1348 he was attacked by plague, and died. See, for his life and works, Ad Durar al Kâminah, vol. ii, fol. 578; Br. Mus. Suppl., No. 186; Brock., vol. ii, p. 110.

Beginning:—

الحمد لله الذي ترحد بوجوب الوجود و دوام البقاء ..... و سميت  
بمطالع الانوار ..... قال الحمد لمن وجب وجوده ..... اقول ضمن هذه  
الخطبة بمسائل الدين بمعظم مطالب الدين الخ

For other copies of the present commentary see Berlin, Nos. 1777-85; Goth., No. 645; Br. Mus. Suppl., No. 186; Râmpûr Library, Nos. 299-302.

The present copy is not dated; but a note on the title-page tells us that it was written in A.H. 740, nine years before the author's death.

A lithographed copy of the commentary, dated A.H. 1305, is noticed in the Râmpûr Library, No. 298.

Written in good Naskh.

## No. 522.

fol. 197; lines ■; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy; and ■ short preface has been added by some unknown person, thus:—

الحمد لله رب العالمين والصلوة على سيدنا محمد وآله واصحابه

اجمعين النخ \*

The commentary, after the preface, begins thus:—

قال الحمد لمن وجب رجدة ..... اقول ضمن هذه الخطبة بمعظم

مطالب الدين النخ \*

Written in Nasta'liq. Dated A.H. 975.

Scribe: نعمة الله بن امين الله

## No. 523.

fol. 139; lines 25; size;  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

حاشية مطالع الانظار

## HĀSHIYATU MATĀLI' AL ANẒĀR.

A very useful gloss, being mainly ■ annotation on Isfahānī's commentary (Nos. 521–22 above), and also containing notes on the gloss of Sayyid (d. A.H. 816=A.D. 1413; see Lib. Cat., vol. v, part II, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'in bin Ḥasan bin Muḥammad at Tūnī al Isfahānī معين بن محمد القنوي الاصفهانى. The present gloss and its author ■ noticed in Rāmpūr Library, No. 132; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharīf as سيدنا (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he ■ ■ scholar of the 9th century A.H. This is further supported by the fact that Maḥmūd al Bukhārī, ■ scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

Beginning:—

الحمد لله الذي لا اله الا هو الحي القيوم لا تأخذه سنة ولا نوم .....  
 اما بعد فيقول المفتقر الى الله الغني معين بن حسن بن محمد التونسي  
 ..... فهذه فوائد متعلقة بالشرح المشهور بطوابع الانظار قد كتبت جمعها فيما  
 سلف من الزمن مما استفدت من اعظم العلماء و التقطت من كتب  
 القدماء ..... ظهري بالفكر ..... فاردت ان اجمعها ..... ليكون تذكرة  
 للاخوان و الفوائد المفيدة التي علقها على هذا الشرح سيدنا و سيد البشر  
 ..... استاذ جماهير العلماء المتبحرين و سلطان اعظم المتأخرين شريف  
 الحق و الدين النخ •

Written in fair Naskh. Not dated; apparently 11th century  
 A.H.

### No. 524.

fol. 321; lines 23; size 9 × 5; 6 × 3.

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated; apparently 11th century  
 A.H.

### No. 525.

fol. 119; lines 25; size 7 × 4½; 5½ × 3.

( حاشية مطالع الانظار )

## HÂSHIYATU MATÂLI' AL ANZÂR.

A very rare annotation ■ Mahmûd al Isfahân's commentary (Nos. 521-22 above). The notes ■ the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy. Otherwise it is a complete annotation, beginning with الكتاب الاول في الممكنات, the first main division of the work, corresponding with fol. 19<sup>b</sup> of No. 521. The title of the present annotation does not appear either at the beginning or at the end.



On the contrary, ■ misleading note ■ the title-page<sup>1</sup> tells us that the present work is ■ gloss ■ *Sharḥ Mawâqif* (No. 535 below), whereas a careful examination of the contents shows that it is a gloss ■ the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95<sup>b</sup>, he mentions his name incidentally as *Mahmūd al Bukhârî*, as appears from the following:—

الفصل السادس الحمد لله الذي بهت في وجود صنائعه وقول العقلاء  
وتعذر إلى معرفته بداهته ووصول العلماء والصلوة والسلام على سيدنا  
محمد ..... وبعد فيقول المحتاج إلى الله الباري محمود البخاري  
أحسن الله حاله وإنجح أماله ..... هذه قليلة من الشبهة والإيرادات  
وإسيرة من الأجوبة والترييدات ..... علقت على سبيل الاستعجال الخ ■

By *Mahmūd bin Ni'matallāh al Bukhârî* محمود بن نعمة الله البخاري. Two works of his are mentioned in India Office, Nos. 556, 559; but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century A.H. appears, however, from the following facts: that ■ fol. 90 he quotes *Tânî* (see No. 523 above); that he dedicated another gloss (see Hand-list, No. 1540) ■ *Al Fawâ'id ad-Diyya'iyah* by *Jâmî* (d. A.H. 898 = A.D. 1492) to the Emperor *Bâbar* (A.H. 909-937 = A.D. 1503-1530); and that he refers to *Jâmî* in the said gloss with the words قدس سره, ■ term which is always used of the dead.

Beginning:—

قوله (المصنف) الكتاب الأول في الممكنات يجوز أن يراد بالممكن  
ههنا التكوين العام المقيد بجانب عدم وإن يراد بالممكن الخاص ولكن  
يعنون الكتاب الأول به باعتبار أغلب أجزاء ذلك الكتاب أو باعتبار أن المقصود  
أنما هو بيان أحوال الممكنات وذكر الأمور العامة في الباب الأول من هذا  
الكتاب إنما هو على سبيل الجدائية الخ ■

Written in fair Nasta'liq. Not dated; apparently 12th century, A.H.

<sup>1</sup> On the strength of this note the present MS. has been wrongly described in Handlist No. 1180; nor ■ the ■ of the author given, having been traced subsequently.

No. 526.

foll. 73; lines 5; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $3\frac{1}{2} \times 2\frac{1}{4}$ .

عمدة العقائد

## 'UMDAT AL 'AQÂ'ID.

(Also designated Al 'Aqîdat Al Hâfizîyah.)

A treatise on theology, expounding Sunnî dogmas, with a refutation of the doctrines of the Shî'a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqîdat i Ahl as Sunnah, or "Pillars of the Creed of the Sunnites."

Author: Hâfizaddîn Abû'l Barakât 'Abdallâh bin Aḥmad bin Maḥmûd an Nasafî حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a well-known scholar of the Hanafî School, who composed several works on the Qur'ânic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brock., vol. ii, p. 196. 'Alî Qârî in his Ṭabaqât, fol. 128<sup>b</sup>, gives the date of the author's death as A.H. 701; but A.H. 710 is a date supported by several authors.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين  
قال الصدر حافظ الملة و الدين ابو البركات عبد الله بن احمد بن محمود  
النسفي ..... هذا المختصر عمدة عقيدة اهل السنة و الجماعة الخ \*

For other copies of the work ■ Berlin, Nos. 1988-90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434-36.

Written in good Naskh. Dated A.H. 981.

No. 527.

fol. 85; lines 29; size  $10 \times 7\frac{1}{4}$ ;  $7 \times 5$ .

الانتقاد في شرح عمدة العقائد

AL INTIQÂD FÎ SHARH I 'UMDAT AL  
'AQÂ'ID.

A rare and detailed commentary on the preceding work, dedicated to ■■■ Qâdî 'Abdalmu'min.

By Aḥmad bin A'ûd bin Dānīshmand al Ḥanafī أحمد بن أعوذ بن دانشمند. No account of the commentator is found in the works of reference, with the sole exception of Hāj. Khaṭ. who, in vol ii, p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftāzānī (d. A.H. 791 = A.D. 1389), whom he mentions ■■ fol. 47<sup>a</sup> thus:—

و ذكر التفتازاني في شرح المقاصد ان السحر امر خارق للمعادة النح \*

Beginning:—

الحمد لمن ثبت وجودة البراهين القطعية ووجوب وجودة بالحجج

الساطعة ..... وبعد فقد صنف حافظ الحق و الملة مقدمة ..... اردت

ان اشرح اما شرحاً و انيا ..... و سميت كتاب الانتقاد في شرح عمدة

الاعتقاد النح \*

Written in fair Naskh. Not dated; apparently 10th century A.H.

The MS. was for some time in the possession of one Khalīl Muḥammad, the Imām of Jāmi' Umawī of Damascus, as appears from the following note:—

الحمد لله من كتب الفقير خليل محمد امام الجامع الشريف

العمري \*

No. 528.

fol. 207; lines 43; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6\frac{1}{2}$ .

كتاب الرد على الرافضى

## KITÂB AR RADD 'ALÂ AR RÂFIDÎ.

(Also designated Minhâj as Sunnah; see Hâj Khal., vol. ii, p. 353.)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istiqâmalhi; see Hâj. Khal., p. 353), a work which deals mainly with the Imâmat question and other Shî'a doctrines, by Hillî (d. A.H. 726 = A.D. 1325; see No. 594 below). For a copy of Minhâj al Karâmah see India Office, No. 471/3.

Author: Abû'l 'Abbâs Alunad bin 'Abd alhalim أبو العباس أحمد بن عبد الحليم, commonly called Ibn Taimîyah (d. A.H. 728 = A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1).

Beginning:—

الحمد لله الذي بعث النبيين مبشرين و منذرين ..... اما بعد قد  
احضر الى طائفة من اهل السنة والجماعة كتابا صنفه بعض شيوخ  
الرافضة في عصرنا ..... وهذا المصنف سمي كتابه منهج الكرامة في  
معرفة الامامة الخ \*

Ibn Taimîyah as Sunî and Hillî as Shî'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimîyah refers to Hillî in the preface as بعض شيوخ الرافضة (one of the Râfidîs of his age). Each of the points dealt with by Hillî is fully criticised and refuted by Ibn Taimîyah, who deals at length with the objections to the Shî'a theory regarding the Gaibah of the 12th Imâm (see, for this theory, No. 591 below), and totally rejects the same as the basis of the Qur'ân and Hadîs and for other reasons. It is said that the Shî'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon thus:—

تم الكتاب ..... فرغ من نسخه ..... سنة احدى عشرة و ثمانمائة  
يوسف بن عمر العطار الخ \*

Written in good Naskh. Dated A.H. 811.

Scribe : يوسف بن عمر العتاب. There are two important notes, one on the title-page, written in gold, which runs thus:—

برسم الخزانة العالية السلطانية الامامية العظيمة ..... الفاصرية  
الصلاحية الرسولية الغسانية خلد الله ملك ماله و نصرة آمين =

The other, at the end, runs thus:—

و ذلك برسم الخزانة المعمورة السعيدة المنصورية الملكية المالكية  
الفاصرية عمرها الله ببقاء ماله و خلد الله ماله و نصرة آمين =

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nâsir Ahmed (A.H. 803-829 = A.D. 1400-1426), one of the kings of the Rasulid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amîr San'â (see, for a brief account of Amîr's Library, Lib. Cat., vol. v, part ii, No. 305).

### No. 529.

fol. 25; lines 20; size  $9\frac{1}{2} \times 6$ ;  $7 \times 4$ .

شرح الايمان و الاسلام

## SHARH AL 'ÎMÂN WA AL ISLÂM.

A treatise explaining the true meaning of the words, 'Îmân and Islâm, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ân, Hadîs, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimîyah, see No. 528 above; but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimân az Zubairî (d. A.H. 317 = A.D. 929) is mentioned in Munich, No. 893 (see Brock., vol. i, p. 180); but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10<sup>b</sup>, where Sharḥ al Madhab by Qâḍî Abû Ya'la (d. A.H. 560 = A.D. 1164; Ibn Rajab, vol. i, fol. 163) is quoted thus: حكا عنهم القاضي أبو يعلى في شرح المنعجب. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.



Beginning :—

الحمد لله نستعينه و نستغفره ..... أعلم ان الإيمان و الاسلام يجتمع  
فيهما الدين كله و قد كثر الكلام في حقيقة الإيمان و الاسلام و فزاعهم و اضطرابهم  
و قد صفقت في ذلك مجلدات ..... فتقول قد فرق النبي صلى الله  
عليه و سلم في حديث جبرئيل ..... بين مسمى الإيمان الاسلام و الاحسان  
الغ .

Written in good Naskh. Not dated; apparently 10th century  
A.H.

No. 530.

fol. 73; lines 25; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 4$ .

كتاب العلو

KITÂB AL 'ULŪW.

A work treating of the exaltation of God on his heavenly throne  
(مسألة علو الله), a doctrine based on verses of the Qur'ân and  
Hadîs, ■■■ important and much disputed point of theology. The  
author supports the views of orthodox Muhammadans on the subject,  
and quotes the opinions and statements of reliable authorities from  
the second century down to his own time.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad  
Aḍ Ḍahabî شمس الدين أبو عبد الله محمد بن أحمد الذهبي, one of the  
prominent scholars of the 8th century A.H., who died in A.H. 748  
=A.D. 1348. See Lib. Cat., vol. v, part ii, No. 4627.

Beginning :—

الحمد لله العلي العظيم رب العرش العظيم على نعمائه السابقة  
الظاهرة و الباطنة الخ .

The present work, according to the author's statement in the  
preface, is a continuation of his ■■■■ treatise on the subject composed  
in A.H. 691.

A copy of the work is mentioned in Berlin, No. 2313.

Written in fair Naskh. Not dated; apparently 11th century

A.H.

## No. 531.

fol. 9 ; lines 18 ; size  $6\frac{1}{2} \times 5$  ;  $4\frac{1}{2} \times 3\frac{1}{4}$ .

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus :—

الجزء الثالث من كتاب مسئلة علو الله تعالى مما جمعه محمد  
بن احمد الذهبي ■

The present copy (which corresponds with foll. 51<sup>a</sup>–67<sup>b</sup> of No. 530) is most probably 300 years older than the latter. It begins abruptly thus :—

وروي الحافظ عبد الغني و شيخ الاسلام ابو الحسن المكارني وغيرهم  
بلسانهم في جمعهم عقيدة الشافعي الخ ■

The present 3rd part ends thus :—

رواه الخطيب في تاريخه عن عبد الله بن محمد القرشي ■

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it ■ written in the 8th century A.H.

## No. 532.

fol. 149 ; lines 21 ; size  $8\frac{1}{2} \times 6$  ;  $7\frac{1}{2} \times 3\frac{1}{4}$ .

الكافية الشافية في انتصار الفرقة الناجية

AL KÂFIYATU AŞH SHÂFIYAH FÎ  
INTIŞÂR AL FIRQAT AN  
NÂJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ن. Hence the work is known as Qasîdâ'î Nûniyah. Hâj. Khal., vol. ii, p. 127, wrongly designates ■ Qasîdatu Lâniyah.

Author : Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî (d. A.H. 751 = A.D. 1350 ; see Lib. Cat., vol. v, part ii, No. 323).

The preface begins thus:—

الحمد لله شهدت بربوبيته جميع مخلوقاته و اقرت له بالعبودية جميع  
مصنوعاته الخ \*

After the preface, the work begins with the following verses:—

إذا اردت مجامع الطرق التي فيها اقتراق الذنوس في القرآن  
مدارهما اعلان قام عليهما هذا الخلاف هما له ركض

The work comprises several *Fasls*, in addition to ■ detailed *Muqaddimah* (introduction) and ■ *Khâtimah* (epilogue). The *Muqaddimah* includes a short historical introduction to the subject; while the *Khâtimah* contains a description of Paradise, and ■ statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology ■ dealt with in verse in the several *Fasls*.

Only one other MS. copy of the work is noticed, viz., in Berlin, No. 2092; but the work was printed in Cairo, A.H. 1338.

Written in fair Naskh. Dated A.H. 1190.

### No. 533.

fol. 113; lines 27; size  $12 \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

The Same.

Another copy of the preceding work. Written in bold Naskh, Dated A.H. 1243.

### No. 534.

fol. 167; lines 19; ■  $10 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

حادي الارواح الى بلاد الافراح

**HÂDÎ AL ARWÂH ILÂ BILÂD  
AL AFRÂH.**

The work contains a description of Paradise and of the blessings of God enjoyed therein, with ■ refutation of the attacks directed against orthodox Muhammadans ■ this subject by the Mu'tazilî and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Hadîs, and the opinions of reliable

authorities. Biographers of the author say that ■ one prior to him had ■ composed such ■ useful work on the subject.

Author: Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb ■ Qaiyimî أبو عبد الله محمد بن أبي بكر بن أيوب الفييمي (d. A.H. 751 = A.D. 1350; see No. 532 above).

Beginning —

الحمد لله الذي جعل جنات الفردوس لعبادة نزل ..... وبعد فهد  
كتاب اجتهدت في جمعه و ترتيبه ..... فهو للمحزون سلوة و للمشتاق  
الى تلك العرائس جلوة و سميته حادي الا زواج الى بلاد الافراح الخ ■

For other copies of the work see Berlin, No. 8798; Paris, No. 1387; Leid No. 2023; Cairo, vol. ii, p. 133. The work ■ printed in Cairo in A.H. 1340, along with I'âm al Mûqi'in.

Written in good Naskḥ. Not dated; apparently 8th century A.H. Foll. 2-12 and foll. 159-165 (which are dated A.H. 1292) are supplied in a later hand.

### No. 535.

foll. 311; lines 33; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

شرح المواقف

## SHARḤ AL MAWÂQIF.

A well-known commentary on Mawâqif, ■ famous treatise ■ the scholastic theology, divided into 8 Mawqaf, by Qâḍî Aḍud (d. A.H. 756 = A.D. 1356).

By 'Alî bin Muḥammad علي بن محمد, commonly called As Sayyid Ash Sharîf Al Jurjânî السيد الشريف الجرجاني (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

The present copy, ■ well as the succeeding MS. which ■ another copy of the same, begins without preface, thus:—

ضمن خطبة كتبه الاشياء الى مقصد علم الكلام الخ \*

The preface of the commentary, ■ given in the India Office copy (No. 438), begins as follows:—

سبحان من تقدست سبحات جماله الخ \*

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sulṭân-Giyâşad-dîn, the grandson of Tîmûr, who ■ dethroned in A.H. 809.

The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary ■ India Office, Nos. 438-45; Berlin, Nos. 1801-02; Leid, No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated; apparently 9th century A.H.

### No. 536.

fol. 342; lines 27; size  $9\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 986.

### No. 537.

fol. 319; lines 24; size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

حاشية الحلبي على شرح المواقف

## HĀSHIYĀT AL CHALABĪ 'ALĀ SHARH AL MAWĀQIF.

A well-known gloss ■ Sharh al Mawāqif (see No. 536 above).

By Ḥasan bin Muḥammad Shāh al Fanārī حسن بن محمد شاه الفناري, commonly called Al Chalabī الحلبي, a famous author and scholar, known for his special merits in the Qur'ānic branches, jurisprudence and theology. The author, after completing his studies, ■ appointed teacher in ■ Madrasah in Adrianople, where he composed ■ gloss ■ Talwīḥ (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of ■ certain professor, specially known for his lectures on philology; and ■ his return from Cairo he was appointed professor in the Iznīq Madrasah of Constantinople. He ■ born in A.H. 840, and died in A.H. 886 = A.D. 1481. For his ■ and other works ■ Brock., vol. ii, p. 229; Ḥadâ'iq ■ Ḥanafiyah,

Beginning:—

الحمد لله الذي توأمت الافهام في كبرياء ذاته و تحييت الارهام  
في عظمة صفاته الخ ■

For other copies of the work ■ Berjin, No. 1107 ; Cairo, vol. ii, 16.

A printed copy of the gloss is noticed in the 'Āsifiyah Library, No. 322.

Written in fair Naskh. Not dated ; apparently 10th century A.H.

### No. 538.

fol. 338 ; lines 21 ; size 10 × 6 ; 7 × 3½.

الحاشية على شرح المواقف

## AL HĀSHIYAT U 'ALĀ SHARḤ AL MĀWĀQIF.

A very detailed gloss on Sharḥ Al Mawāqif (No. 535 above), explaining the text from the theological and philological points of view

By 'Abdalhakīm As Siyālkūtī السيالكوتي (d. A.H. 1087 = A.D. 1656). See No. 509 above.

Beginning:—

اللهم لك الحمد يوافي نعمك و يكافي مزيد كرمك ..... اما بعد  
فهذه فرائد بل فرائد علقنها على شرح المواقف ..... عند قراءة قرّة العين  
لهذا الغريب عبد الله الملقب باللبيب الخ ■

'Abdalhakīm, in the preface, tells ■ that the present composition is, with certain additions, a collection of the notes which he made ■ a copy of Sharḥ Al Mawāqif, studied under him by his son, 'Abdallāh, commonly known as Al Labīb, himself the author of ■ gloss ■ Al Muṭawwāl (see Handlist, No. 2798).

One Muḥammad 'Askarī tells us, in ■ note at the end, that the present copy was compared in A.H. 1106 with ■ copy belonging to Abdallatīf, the grandson of 'Abdalhakīm.

Written in Nasta'liq. Not dated ; but the above note suggests that it ■ written in or before A.H. 1106.



## No. 539

fol. 432; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the [redacted] Written in Nasta'liq. Not dated; apparently 11th century A.H.

## No. 540.

fol. 193; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$

الحاشية على الامور العامة

# AL HÂSHIYAT 'ALÂ AL 'UMÛR AL 'ÂMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of *Sharḥ Mawâqif*, on fundamental principles (الامور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations [redacted] the present gloss, afford abundant evidence of their devotion to the subject. The present gloss [redacted] dedicated to Aurangzaib (A.H. 1069-1118 = A.D. 1659-1707).

By Mīr Muḥammad Zâhid bin Muḥammad Aslam Al Harawī میر محمد زاهد بن محمد اسلم الهروي, commonly known as Mīr Zâhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazârî (command-[redacted] of one thousand) in the reign of Shâh Jahân. Our author's literary attainments and merits were fully appreciated by Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659), who first appointed him Hîsbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shâh Jahân's death, the author was honoured by Aurangzaib, being given [redacted] respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See *Subḥat al Marjân*, fol. 156<sup>a</sup>; *Ḥadâ'iq al Ḥanifiyah*, p. 428; *Tadkira i Ulmâ' Hind*, p. 188.

Beginning —

نحمدك يا من قصرت من وصف كماله السفة العلماء الاعلام .....  
قوله مالا يختص الغم انت تعلم ان المتبادر منه ان الامور العامة احوال  
الواجب والجوهر والعرض الغم •

The work was printed in the 'Alawî Press, Lelhi, A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Ràmpûr Hand-list, Nos. 90-92; Âsifiyah Hand-list, No. 34; India Office, Nos. 451-52.

The present copy is written in beautiful Naskh, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in ■ before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dâ'ûd Khân Quraishî, ■ officer of Panj Hazârî in the reign of Aurangzaib, who was appointed Governor of Allahâbâd in A.H. 1080 = A.D. 1670; see Beale, p. 119. This note is followed by another, dated A.H. 1102, written by Ibn Mihr Jân, who tells us that he received the present copy from the above-mentioned Dâ'ûd Khân.

### No. 541.

fol. 110; lines 19, size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3$ .

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله مالا يختص الخ افست تعلم ان المتبادر منه ان الامور العامة  
الخ \*

Written in Nasta'liq. Not dated; apparently 12th century A.H.

### No. 542.

fol. 67; lines 29; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3$ .

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta'liq. Dated A.H. 1141.

## No. 543.

foll. 71 ; lines 28 ; size 12 × 6 ; 10½ × 4½.

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI  
MÎR ZÂHID.

A very useful annotation of Mîr Zâhid's gloss (Nos. 540-42 above), containing useful critical notes.

By Qâdî Mubârak bin Muḥammad Dâ'im al Fârûqî al Gupâmu'î قاضي مبارك بن محمد دائم الفاروقي الغوپاموئي, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavî Hamdallâh (d. A.H. 1180 = A.D. 1747). His commentary on Sullam (see Hand-list, No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gûpamu, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Taḍkira'î 'Ulamâi Hind, p. 174.

Beginning, without preface, thus :—

قوله ان المتبادر منه انه لا يقال كما كان موضوع العلم هو المعلوم  
او الوجود المطلق انه »

For other copies of the work Rampûr printed list, Nos. 71-72 ; India Office, No. 453.

The present copy (which is defective at the end) bears three Arḍidâhs, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta'liq. Not dated ; but most probably written in before A.H. 1192.

## No. 544.

foll. 57 , lines 20 ; size 10 × 5½ ; 8 × 4½.

The Same.

Another copy of the same, defective at the end, like the preceding copy.

in Nasta'liq. Not dated ; apparently 12th century A.H.

## No. 545.

fol. 134 ; lines 17 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 4$ .

الحاشية على حاشية مير زاهد

# AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

An annotation containing detailed notes on Mîr Zâhid's gloss (Nos. 540-42 above).

By Maulavî Barkatallâh مولوي برکت اللہ, designated Barkat 'Alî in the Râmpûr Hand-list, No. 74 ; an Indian scholar of the 12th century A.H. He dedicated the present work to Amîr al Umarâ' Najîb ad Dawlah (d. A.H. 1184 = A.D. 1770 ; ■■■ Beale, p. 290).

Beginning :—

يا من حمده اول مواقف الكلام و آخر المقاصد ..... قوله انت  
تعلم ان المتبادر منه انك انت خير ان الشائع في عرفهم استعمال لفظ  
الاختصاص في المحمولات بالطبع انك •

For another copy of the present work see Râmpûr Hand-list, No. 74.

Written in Nasta'liq. Not dated ; apparently 14th century A.H.

## No. 546.

fol. 151 ; lines 21 ; size  $9\frac{1}{2} \times 6$  ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated ; apparently 14th century, A.H.

## No. 547.

fol. 160 ; lines 19 ; size  $11\frac{1}{2} \times 7$  ;  $8 \times 4$ .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MÎR ZÂHID.

An annotation of Mîr Zâhid's gloss (No. 540 above).

By Maulavî Zahûrallâh bin Muḥammad Walî bin Ġulâm Muṣṭafâ, مولوي ظهري الله بن محمد ولي بن غلام مصطفى, a Muftî and scholar of Lucknow. He ■■■ born in A.H. 1174, and studied under his father and his uncle, Mullâ Muḥammad Ḥasan. He is the author of some other glosses on different works ; see Taḍkira'î 'Ulamâi' Hind, p. 100. The date of his death is omitted by his biographers ; but since we know of certain of his pupils who studied under him in the 13th century A.H., we can place it in that century.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله و اصحابه  
اجمعين ..... قال المصنف اي مالا يختص به اعلم انه قد وقع في  
تبئين معنى الامور العامة عبارات مضطربة الخ \*

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in ■ note on the title-page, which runs thus :—حاشية مولوي ظهري الله سلمه at once suggests that the present copy ■■■ written in the author's lifetime.

Written in Nasta'liq. Not dated ; apparently 13th century, A.H.

## No. 548.

fol. 454 ; lines 18 ; size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $6 \times 3\frac{1}{2}$ .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MÎR ZÂHID.

An annotation containing detailed notes on Mîr Zâhid's gloss (No. ■■■ above) ; much appreciated in India, these notes being remarkable for their critical ■■■■

By 'Abdal 'Alī Muḥammad bin Nizāmaddīn نظام بن محمد بن علي، commonly called Baḥr al 'Ulūm (بحر العلوم), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shāhjahānpūr. However, shortly after, at the request of the Nawwāb of Rāmpūr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwāb, being unwilling to meet the expense, refused some admission. Baḥr al 'Ulūm, in displeasure at this action of the Nawwāb, resigned his service. Meantime, he was requested by Munshi Ṣadraddīn to accept the post of Principal of the Būhār Madrasah in Bardawan (Bengal). This he did, and worked there for some years. It was here that he composed قيامت نامه, a work in Persian on the events connected with the day of resurrection. See Būhār Lib. Cat., vol. i, No. 132. From Būhār he went to Madras; where he worked as a professor for some years, and died in A.H. 1225 = A.D. 1810. This is the date given by the authors of Ḥadā'iq al Ḥanafīyah, p. 467; of the Rāmpūr Hand-list, No. 69; and of the 'Āṣifiyah Library, No. 376. On the other hand, the author of the first volume of the Būhār Library Catalogue gives the date of his death as A.H. 1226; whereas the author of Taḍkira'i Ulamā'i Hind, p. 123, and Dr. Hidāyat Husain, in Būhār Lib. Cat., vol. ii, p. 163, say that he died in A.H. 1235. The date A.H. 1235 may safely be rejected, however, in view of the fact that Ḥāfiẓ Gulām Muḥammad, in his work, Aṣ Ṣaulat al 'Abqariyah (see No. 584 below), which was composed in A.H. 1227, mentions Baḥr al 'Ulūm as his teacher, and the words قدس الله الباري مثواه which he always used of a deceased person, thus indicating that Baḥr al 'Ulūm was no longer alive in A.H. 1227. As regards the other dates given, viz., 1225 and 1226 A.H., we have no clue as to which should be preferred.

Beginning:—

ان اجل كلام يفتلق باللسان — اما بعد فيقول العبد الراجي .....  
عبد العلي محمد ابو العياش ابن نظام الملة والدين الانصاري .....  
ان الامور العامة من اجل العلوم العقلية ..... قوله لي مالا يختص به  
اعلم انه قد وقع في تفسير الامور العامة عبارات مضطربة الخ •



The author, in the preface, gives some description of *Sharḥ al Mawâqif* and of the gloss upon it by *Mir Zâhid*.

For other copies of the work ■■■ Râmpûr, Nos. 68–70 ; ‘Āṣifiyah, No. 376.

Written in Nasta‘liq. Not dated ; apparently 13th century A.H.

Maulavî Sa‘id of Patna (see Lib. Cat., vol. v, part i, No. 227) tells us, in an autograph note at the beginning, that the MS. ■■■ for some time in his possession.

### No. 549.

fol. 216 ; lines 17 ; size  $12\frac{1}{2} \times 8$  ;  $8 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same, beginning without the preface, thus :—

قوله اي مالا يختص الخ اعلم انه قد وقع في تفسير الامور العامة  
عبارات مضطربة الخ •

Written in Nasta‘liq. Not dated ; apparently 14th century A.H.

### No. 550.

fol. 120 ; lines 17 ; size  $8 \times 5$  ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

شرح العقائد العنصرية

## SHARḤU AL ‘AQÂ’ID AL AḌUDÎYAH.

(Also known as ‘Aqâ’id u Mullâ Jalâl.)

A very popular commentary ■■■ ‘Aqâ’id Aḏudîyah, a treatise on the principles of faith written, from the Sunnî standpoint, by Qâdî ‘Aḏud (*d.* A.H. 756 = A.D. 1355). For ■■■ copy of this treatise see Br. Mus. Suppl., No. 1206/3.

By Jalâluddîn Muḥammad bin As‘ad As Ṣiddîqî Ad Dawwânî جلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known ■■■ معفق دواني (the scholar of Dawwân). He was born in A.H. 830 in Dawwân, ■■■ district in Gâzarûn, where his father was a Qâdî. He worked as ■■■ professor of

the Madrasah Aitām in Shīrāz, and then as a Qādī of the same place. He is the author of ■ number of works, most of them on the subjects referred to above. In all, 35 works of his are enumerated in Brock., vol. ii, p. 217. The literary disputes between the author and Ṣadraddīn Aṣḥ Shīrāzī (d. A.H. 930 = A.D. 1523) are not unknown to scholars. See, for the subject of one of these disputes, No. 603 below. He died in A.H. 907 = A.D. 1501; see Rieu, *Persian Cat.*, vol. ii, p. 442<sup>b</sup>; Brock., vol. ii, p. 217; Ḥabīb as Siyar, vol. iii, part iv, p. 111.

Beginning:—

يا من وفقنا لتحقيق العقائد الاسلامية ..... وبعد فيقول المحتاج  
الى ربه الغني محمد بن اسعد الصديقي الدواني ان العقائد العصرية  
لم تدع قاعدة من اصول الدينية لم

Dawwānī, in the preface, tells us that it is the first commentary to be written on the treatise; but ■ earlier commentary by Muḥammad ad Dāmaḡānī is noticed in Cairo, vol. ii, p. 38; *Cf.* Library Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H. 905, is the last composition of the author. Though technically ■ commentary, it is looked upon ■ an independent work on the subject. Hence it is known as 'Aqā'id Mullā Jalāl; has been introduced into the course of studies in theology in many Madrasahs; and many scholars have written glosses and annotations ■ the same.

The present work was printed in Constantinople, A.H. 1232; Cairo, A.H. 1296; Delhi, A.D. 1879.

For other copies of the work see Rāmpūr Library, Nos. 202-6; Aṣīfiyah Library, Nos. 21, 127, 373; Berlin, No. 1994; Leid, No. 2026; India Office, Nos. 445-48, 466/1.

Written in Nasta'liq. Dated A.H. 1085.

## No. 551.

fol. 58; lines 21; size 11 × 7; 8 × 3½.

The Same.

Another copy of the ■ Written in Naskh. Dated A.H. 1116. It is noted, at the end, by ■ Jān 'Alī, that the present MS. was purchased for the Royal Library of Akbar II. (A.H. 1221-53 =

A.D. 1806-37). One Mullâ Muḥammad bin Aḥmad bin Rasûl, in a note on the title-page, tells ■ that in A.H. 1193 he taught students from the present copy in the presence of ■ number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

### No. 552.

fol. 84 ; lines 21 ; size  $9\frac{1}{2} \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 6\frac{1}{2}$ .

الحاشية على شرح العقائد العنصرية

## AL ḤĀSHIYATU 'ALĀ SHARḤ AL 'AQĀ'ID AL ADUDĪYAH.

(Also known ■ Khānqāhīyah.)

An incomplete copy of a well-known gloss ■ Dawwānī's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yūsuf bin Muḥammad Jān al Qarābāgī يوسف بن محمد جان القراباغي, ■ of the eminent scholars of the 11th century. He was born in Qarābāg, ■ village in Hamadān. He died about A.H. 1034 = A.D. 1624 ; see Khūlāṣat al Aṣar, vol. iv, p. 510. Hāj. Khal., vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا احمد وكيف احمد..... فيقول الحرج ..... ابن محمد جان  
القراباغي ..... وسميته بالخانقاهي النح \*

The author composed the present gloss, which is his first composition, at a Khānqāh of Samarqand. Hence it is sometimes known ■ Khānqāhīyah. He dedicated the gloss to Ṣufī Abū Ḥamid Khalīlallāh.

For other copies of the work ■ India Office, No. 459 ; Rāmpūr, Nos. 116-117. A printed copy of the gloss, dated A.H. 1289, is noticed in Rāmpūr, No. 15.

Written in Nasta'liq. Dated ■ A.H.

## No. 553.

fol. 106; lines 15; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated; apparently 14th century A.H.

## No. 554.

fol. 47; lines 23; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الحاشية على شرح العقائد العنصرية

AL ḤÂSHIYATU 'ALÂ SHARḤ AL  
'AQÂ'ID AL ADÛDIYAH.

A gloss on Dawwâni's commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwâni. In some cases a philological explanation of the words is also given.

By 'Abdalhakîm as Siyâlkûtî عبد الحكيم السيالكوتي (d. A.H. 1067 = A.D. 1656; see No. 509, above).

Beginning:—

وهو انسان الضمير راجع الى لفظ النبي المذكور صريحاً فان التعيين  
مستفاد من اللام فما قيل انه راجع الى المطلق المذكور ضمناً ثم هم اله \*

Two copies of the gloss are mentioned in Râmpûr, Nos. 111-113.

The colophon ■■■ thus:—

تمت الحاشية الميمونة من مصنفات عبد الحكيم السيالكوتي على  
شرح العقائد مولانا جلال الدين الدواني \*

Written in fair Nasta'liq, within gold-ruled borders. Bears ■ frontispiece. Not dated; apparently 12th century A.H.

## No. 555.

fol. 60 ; lines 11 ; size  $8\frac{1}{2} \times 4$  ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

فخر الحواشي

# FAKHR AL HAWÂSHÎ.

An annotation of Dawwânî's commentary (see No. 550 above), and on its gloss, No. 552 above.

By Muḥammad bin 'Abdal'azîz العزیز بن محمد بن عبد العزيز, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37<sup>a</sup>, mentions his father's Persian work كشف الغطاء on Khilafat, which is also incidentally mentioned in Persian Cat., vol. viii, p. 90. 'Abdal'azîz, the father of the writer, ■■■ a poet, known as 'Izzat. He held ■ mansab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, ■■■ Beale p. 3.

Beginning :—

الحمد لله الذي خصنا بمراتب الادراك و التمييز و الصلوة و السلام  
على من علمنا بان العلم شيء عزيز لا يعطى الا لعبد عزيز و بعد فيقول  
العبد السفتقر الى رحمة الله ..... محمد بن الشيخ في اهل التمييز المدعو  
بفخر الدين ان هذه فوائد شريفة ..... متعلقة بعمل شرح العقائد  
العضدية و حواشي اليوسفية و كان شروع ذلك في آخر خلافة الامام ...  
عالمير بادشاه غازي محمد اورنگ زيب و اختتامه سنة مائة و الف  
و ثمان من الهجرة ... و سميته بفخر الحواشي على كشف الغواشي  
النج \*

Written in Nasta'liq. The frequent corrections and alterations suggest that the present is an autograph copy.

## No. 556.

fol. 74 ; lines 17 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 4$ .

الحاشية على شرح العقائد العنصرية

AL HÂSHIYATU 'ÂLA SHARH AL  
'AQÂ'ID AL ADUDÎYAH.

A gloss on Dawwânî's commentary (No. 550 above) containing logical explanations of the points requiring such explanations.

By Mullâ Nizâmaddîn bin Qutbaddîn as Sihâlâwî ملا نظام الدين سيهلاوي, the father of Bahr al 'Ulûm (d. A.H. 1225 = A.D. 1810 ; see No. 548, above). He studied under his father, and under Amânallâh al Bûnârasî (d. A.H. 1133 = A.D. 1720). Fatiḥa'i Farâg, the ceremony observed on his completing his studies, was performed by ■ Şûfî, Gulâm Naqshband (d. A.H. 1126 = A.D. 1714). He received spiritual training from 'Abdarrazzâq al Hânsawî. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Taḍkira'i 'Ulamâ'i Hind, p. 42 ; Ḥadâ'q al Ḥan-fiyah, p. 445.

Beginning, without preface, thus :—

قوله هو انسان النح لا يرتاب ان حصل الضمير مذكور صريحاً وهو الذبي  
اذا الخصوصية انما جاءت من تلقاء لام التعريف فهو لا يحدش صراحته النح

The author's name does not appear anywhere in the text ; but ■ note on the title-page, which runs thus :— حاشية ملا نظام الدين والد ■ tells ■ that the present gloss is by Mullâ Nizâmaddîn. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12<sup>b</sup> from Nizâmaddîn's gloss, a passage which will be found on fol. 6<sup>a</sup> of the present MS. :—

تحريرة ان المقدمات مسرلة غير منتجة للمطلوب \*

A copy of the present gloss is noticed in Râmpûr, No. 281.

Written in Nasta'liq. Dated A.H. 1249.



## No. 557.

fol. 34; lines 22; size  $10 \times 7$ ;  $7 \times 4$ .

الحاشية على شرح العقائد العنصرية

**AL ḤASHIYATU 'ALĀ SHARḤ AL  
'AQĀ'ID AL ADUDĪYAH.**

A gloss on Dawwānī's commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullā Kamāladdīn as Sihālawi السهالوي, a prominent scholar of India, who studied under Mullā Nizāmaddīn (see No. 556 above). He died in A.H. 1175 = A.D. 1761; see Taḍkira'i 'Ulamā'i Hind, p. 173.

Beginning:—

قال الشارح هو انسان اقول المعروف باللام هو المطلق مع التخصيص  
الحاصل من قبل اللام فهو عرشي لا يمنع الاطلاق الخ ■

For two other copies of the gloss ■ Rāmpūr, Nos. 1118-9.

Written in Nasta'liq. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badradduja, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

## No. 558.

fol. 44; lines 24; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

الحاشية على شرح العقائد العنصرية

**AL ḤĀSHIYATU 'ALĀ SHARḤ AL  
'AQĀ'ID AL ADUDĪYAH.**

A very useful gloss on Dawwānī's commentary (No. 550 above), containing critical and exegetic notes.

By 'Abdarrahmān bin 'Abdarrasūl ar Rahmānī بن عبد الرحمن بن عبد الرسول الرحمانى, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دلى على ذاته بذاته وتنزه عن مجانسة مصنوعاته .....  
وبعد فيقول الفقير الى التأييد السبعاني عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشي معقدة على الشرح المشهور للعقائيد العضدية  
قد كنت قيدتها في سالف الزمان فاردت الآن ان احريها مفصلة مبدوبة ....  
مستعيناً بالله الكريم و متوكلاً على الحي العظيم الخ ■

According to the author's statement in the preface, the present work is an enlargement of certain notes which he made on Dawwânî's commentary.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

### No. 559.

fol. 71; lines 16; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century A.H.

### No. 560.

fol. 386; lines 27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 5\frac{1}{2}$ .

شرح المقاصد

## SHARH AL MAQÂSID.

A very popular commentary by Sa'daddîn al Taftâzânî (d. A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise ■ theology, called Al Maqâsid; composed in Samarqand, A.H. 784.

The present copy, omitting the original preface, for which is substituted ■ short preface by ■ else, begins thus:—

لك الحمد و المنة و على رسولك و اصحابه الصلوة و التحية و بك  
الاستعانة و منك التوفيق و عليك التوكل و اليك التفويض •

The original preface of the commentary (see pp. 1–2 of the printed edition, Constantinople, A.H. 1277) begins thus:—

لك الحمد يا من بيده ملكوت كل شيء و به اعتصامه و من عنده  
ابتداء كل حي و اليه معادة الخ

The present copy, and the above referred to printed copy, agree verbatim from the passage *اعلم ان للانسان قوة نظرية كمالها معرفة حقائق* (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No. 461; A. S., No. 2364; Kopr., Nos. 854-55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but foll. 1-144 are supplied in a later hand.

No. 561.

foll. 310; lines 17; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

تذهيب التهذيب

## TADHÎB AT TAHDÎB.

A detailed commentary ■ the 2nd part (Theology) of At Tahdîb, ■ work of Sa'daddîn at Taftâzânî (d. A.H. 791 = A.D. 1389; ■ No. 500 above), which is divided into two parts, the first of which is ■ Logic. Sa'daddîn's object in this composition was to indicate the connection between theology and logic, and to show how the study of the former is based on that of logic. For ■ copy of the 2nd part (Theology) ■ Hand-list, No. 2634/1.

By Abû Yûsuf Muḥammad bin Ya'qûb al Banbânî *أبو يوسف محمد بن يعقوب البنباني*, a scholar of the 11th century A.H.; ■ Lib. Cat., vol. ii, No. 474.

Beginning:—

إلّا أمّ آدم وجناب القدس و الكبرياء مصفوف بالجبروت و حنّام  
احجم و نقاب الحمد و الثناء مكشوف في الملك و الملكوت ..... فيقول  
الفقير الفضل الرباني أبو يوسف محمد بن يعقوب البنباني ... و سمّيته  
بتذهيب التهذيب ■

The commentary is a rare one, only one other copy of the same having been noted, viz., Āsifiyah Library, No. 183.

Written in Nasta'liq. Dated A.H. 1193.

No. 562.

foll. 88; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4\frac{1}{2}$ .

الاصابة في درة القلائد

## AL ISÂBATU FÎ DURRAT AL QALÂ'ID.

A rare commentary on Durrat al Qalâid, a versified treatise dealing with the main points of theology, and containing 100 couplets, composed in A.H. 793 by some Hanafî scholar, whose name is not known. The commentator himself could not trace the author's name, ■ appears from the following passage in the commentary:—

و النظم لبعض الفضلاء السابقين من الحنفية •

By Aḥmad bin Muḥammad al Madanî احمد بن محمد المدني, a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071=A.D. 1660; ■ Brook., vol. ii, p. 205; Khulâṣat al Aṣar, vol. i, p. 342; Tâj at Ṭabaqât, vol. xi, fol. 340.

Beginning:—

الحمد لله و لي النعماء باسط الجود على اهل الارض و السماء احمد  
جميع معاصده الم •

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1057.

The following couplets in Durrat al Qalâid indicate the title of the work, date of composition, and number of couplets contained in the same.

باسم هذا العلي الصمد	الواحد الفرد القديم الاحد
سميتها بدرة القلائد	و غرة الاصول بالعقائد
اياتها من مائة لم تزد	فليس فيها من كسور العدد
من سنة الثلاث و التدعينا	و سبعائة مضت سفيانا

A note at the end tells ■ that the present MS. was compared with an autograph copy of the commentary.

Written in fair Naskh. Dated A.H. 1067.

No. 563.

foll. 84; lines 19; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

المسامرة في شرح المسامرة

AL MUSÂMARAH FÎ SHARH AL  
MUSÂYARAH.

A commentary on Al Musâyarah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdîn Ibn al Humâm (d. A.H. 861 = A.D. 1456). For a copy of Musâyarah see Berlin, No. 1826. As we are told by its author, Al Musâyarah is an abridgment of Al Qudsîyah, a work in theology by Gazzâlî (d. A.H. 505 = A.D. 1111).

By Kamâladdîn Abu'l Ma'âlî Muḥammad bin Aḥmad al Maqdisî Ash Shâfi'î كمال الدين أبو المعالي محمد بن أحمد المقدسي الشافعي, a scholar of the 10th century A.H., belonging to the Shâfi'î school and the Qâdiriyyah order of Sufism. He studied under Ibn al Humâm (the author of the text) and Ibn Hajar (d. A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500; see An Nûr as Sâfir, fol. 147<sup>a</sup>; Brock., vol. ii, p. [redacted]

Beginning:—

حمدا لمن رسم على صفحات الكائنات دلائل توحيدة ..... وبعد  
فهذا توضيح كتاب المسامرة في العقائد ..... تأليف شيخنا كمال الدين  
محمد ابن الهمام \*

For other copies of the work see Leiden, No. 2038; Cairo, vol. ii, No. 53; Alger, No. 559.

Written in Naskh. Not dated; apparently 11th century A.H.

## No. 564.

fol. 407 ; lines 39 ; size  $10\frac{1}{2} \times 7$  ;  $9\frac{1}{2} \times 6$ .

[ الكتاب في علم الكلام ]

## AL KITÂBU FÎ 'ILM AL KALÂM.

An autograph copy of a voluminous and exceedingly valuable work on Sunnî Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On fol. 4<sup>b</sup>-51 of the present volume, the treatise الغياثي by Imâm al Ḥaramain (d. A.H. 478 = A.D. 1085 ; see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume :—

I. الاسماء و الصفات by 'Abdal Qâbir al Bagdâdî (d. A.H. 429 = A.D. 1037).

II. شعب الإيمان by Ḥalîmî (d. A.H. 403 = A.D. 1012).

III. المقصد الاسنى by Gazzâlî (d. A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows :—

I. fol. 1-52. Part (incomplete) of the 9th Bâb of the 3rd Kitâb on Imâmat and Khilâfat.

II. fol. 53-97<sup>a</sup>. 10th Bâb of the 3rd Kitâb on conversion, and on apostasy from Islâm, with warnings against the same الباب العاشر من الكتاب الثالث في الردة.

III. fol. 97<sup>b</sup>-98<sup>a</sup>. Khatimah (epilogue) to the preceding chapter خاتمة فيما يحصل به ثبوت المرند.

IV. fol. 98<sup>b</sup>-407. 4th Kitâb, subdivided into 10 Bâbs الكتاب الرابع يشتمل على عشرة ابواب.

(i) fol. 98<sup>b</sup>-147<sup>a</sup>. 1st [ ] of the 4th Kitâb, defining Imâm الاول من ابواب شعب الإيمان القول في الإيمان.

(ii) fol. 147<sup>b</sup>-407. 2nd [ ] (incomplete) of the 4th Kitâb, on



الباب الثاني من الكتاب belief in the Prophet and in other prophets  
في شعب الإيمان من اعتقاد نبوة النبي وصائر الأنبياء و الاعتراف بها.

The subject proper of this 2nd Bāb ■ not reached in the portion contained in the present MS., which is occupied with ■ long preliminary discussion (fol. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet :—

و وصل الإيمان بعامة اسماء الله و صفاته لاقتصار العقائد التي سبق وصفها و تعديدها بمعانيها و اثبات الرسول صلى الله عليه و سلم بالالفاظ الدالة عليها فان تصديقه في الرسالة يأتي على قبولها هذه الخ ■

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume ; for the present volume ends with the theological definition of حنان, one of the 99 names of God, while the next begins with the definition of مقيت another (and the last) of the 99 ■ of God, as appears from the following words of the colophon :—

و يتلوه في الذي بعده اسم المقيت جل و على ■

On fol. 67<sup>b</sup>, the author refers to the 2nd (missing) Kitāb of the present work, containing a history of the origin of heretical theories and innovations in Islām, thus :—

اعلم و فقنا الله و اياك قدمنا القول في منشأ الضلالات و البدع كما ذكر الشهرستاني في اوائل الكتاب الثاني من تأليفنا هذا •

The theories of the Galatīyah and some other sects regarding the Reckoning of God, which are not generally known, ■ described on fol. 380<sup>b</sup> thus :—

و منها اثبات المحاسبة عن الخلق ... وفي هذا ابطال من انكر محاسبة الصانع عن عبادة كما ذهب اليه الغلطية من الجهمية و ابطال قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب اليه سالم البصري ..... و منها ابطال قول هشام القرطبي ..... لان هشاماً حرم على الناس ان يقولوا حسبنا الله و نعم الوكيل الخ •

On fol. 71<sup>a</sup>, the author refers to the *Shaitānīyah* ( شيطانية ) sect, who deny the personality of Satan, and to some of their theories, which are not generally known, thus :—

اما الشيطانية اصحاب شيطان الطاق حكي عنه القول بكثير من  
تشبهات الروافض وزاد عليهم بقوله ان الله تعالى يعلم الاشياء اذا قدرها  
و ارادها و التقدير عند الرادة و الرادة فعل الخ ■

Author : ‘Abdāllāh Abū Bakr bin Ḥasan an Nawawī (عبد الله ابوبكر بن حسن النوري). The works of reference do not provide ■ with any account of the author; but the author himself, in the colophon quoted below, tells us that he was born in Nawā, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407 :—

وقع الفراغ من هذا السفر المبارك على يدمرلغه عبد الله ابي بكر  
ابن حسن النوري مولدا ثم الدمشقي ..... و كان الفراغ منه ... يوم الجمعة  
..... ثامن ذي القعدة سنة عشرة و ثمانمائة ..... و الحمد لله علي  
كل حال ..... و يتلوه بعدة اسم المقيت الخ ■

Hence he was ■ scholar of the 9th century A.H. The author mention his *Shāikh* (teacher), Abū Bakr al Mauṣilī (d. A.H. 797 = A.D. 1395; see Brook., vol. ii, p. 166), ■ fol. 399<sup>b</sup>; and refers to his work, *Futūḥ Ar Rahmān*, thus :—

قال شيخنا ابو بكر الموصلي قدس الله في كتابه المسمى بفتوح  
الرحمن الخ ■

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, ■ ■ else has ever composed such ■ detailed work on the subject.

The present volume begins abruptly thus :—

لازم ولا يتعدى كقولنا ..... يتعلق بمقتضاة لغيره كوصفنا بانه عالم  
قادر الخ ■

The larger portion of foll. 1–12 is damaged.

Written in fair Naskh. Dated A.H. 810.

No. 565.

foll. 52 ; lines 21 ; size  $9 \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 5$ .

المصباح

## AL MIṢBĀḤ.

A rare commentary on Umm al Barâhîn, a well-known work on mystic theology, by Sanûsî (d. A.H. 895 = A.D. 1490). For a copy of the text see Berlin, No. 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawâhir as Şaman.

By Muḥammad bin 'Abdarrahîm bin Ibrâhîm bin Hasan al Ḥanafî محمد بن عبد الرحيم بن ابراهيم بن حسن الحنفي. The dates of the commentator are not mentioned in our biographical works ; but the fact that he quotes many authors in this work, the latest of whom is Aḥmad al Khafâjî (d. A.H. 1069 = A.D. 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin, No. 4547, he died about A.H. 1100 = A.D. 1688.

Beginning :—

الحمد لله الذي تفرد بوجوب الوجود و اناض جودة على كل موجود  
..... و بعد فيقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم  
بن حسن الحنفي — ..... قد كنت شرحنا ام البراهيين .....  
شرحا سميت به الجوهر الثمين ثم رأيت به كبير الحجم ..... فشرحت في شرح  
لها متوسط ..... و سميت به بالمصباح الخ \*

Written in fair Naskh. Dated A.H. 1199.

Scribe : حافظ محمد امين.

No. 566.

foll. 40; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الحاشية على شرح الهددي لام البراهين

**AL HÂSHIYATU 'ALÂ SHARH AL  
HUDHUDÎ LI UMM AL  
BARÂHÎN.**

(Designated, in Cairo, vol. ii, p. 21, Al Hawâshî al Bahîyah.)

A detailed annotation of Sanûsî's Umm al Barâhîn (mentioned in the preceding notice) and of the commentary on this work by Hudhudî (for a copy of which see Berlin, No. 2019).

By Shaikh Husain an Namâwî شيخ حسين الناموي, a scholar of the 11th century A.H.; see Cairo, vol. ii, p. 21, where three copies of the present annotation are mentioned, the oldest of these being dated A.H. 1097. In Berlin, No. 2019, referred to above, Hudhudî is stated to be a scholar of the 12th century A.H.; but if, as stated above, Shaikh Husain (who annotated Hudhudî's commentary) belonged to the 11th century, this is obviously a mistake.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام الا تمان الا كمالا على سيدنا  
محمد سيد ولد عدنان ..... و بعد فهذه حواشي و فوائد و نكت  
جمعتها من كتب القوم على العقيدة المسماة بام البراهين ..... و شرحها  
للهددي النح

Written in good Naskh. Dated A.H. 1182.

No. 567

foll. 353; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

اليواقيت و الجواهر

**AL YAWÂQÎT WA AL JAWÂHIR.**

A work on theology, treating of those special points of theology which are the subject of dispute between the Sûfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the *Ṣūfīs* in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, *Z.D.M.G.*, vol. xxi, p. 271.

Author : 'Abdalwabbāb bin Aḥmad bin 'Alī ash *Ṣha'rānī* عبد الوهاب بن أحمد بن علي الشمراني, the most prominent *Ṣūfī* scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 *Ṣūfī* *Shaikhs*. See *Al Lawāqih*, Hand-list, No. 2446, foll. 328-404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973 = A.D. 1565; see *Tāj at Ṭabaqāt*, vol. x, fol. 497; *Al Khitāṭ at Tawfiqīyah*, vol. xiv, pp. 109-112; Huart, p. 380; Nicholson, p. 448; Brock., loc. cit; *Z.D.M.G.*, vols. xx, p. i, xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues; but Hāj. Khal., in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37, and vol. vi, p. 285 gives the following different dates: A.H. 960, 973, 976.

Beginning :—

الحمد لله رب العالمين واصلني واسلم علي سددنا محمد وعلي  
سائر الانبياء ..... هذا كتاب الفقه في علم العقائد وسميته باليواقيت  
والجواهر في بيان عقائد الاكابر ..... وذلك لان المدار على العقائد على  
هاتين الطائفتين اذ المطلق كلهم قسمان إما اهل نظر و استدلال وإما اهل  
كشف و عيان فربما ظن من لاخوض له في الشريعة ان كلام احدي  
الطائفتين مضاف لاخرى فقصدت في الكتاب الجمع بينهما ..... وهذا  
لا اعلم احدا سبقني اليه الخ ■

For other copies of the work ■ Br. Mus., No. 187; India Office, No. 674; Goth., No. 898; Wien, No. 1922; Berlin, No. 2039; Alger, No 926.

The work has been several times printed in Cairo, viz., ■ A.H. 1277, 1305, 1306, 1308.

Written in fair *Naskh*. Not dated; apparently 11th century A.H.

## No. 568.

fol. 208; lines 22; size  $11 \times 7$ ;  $8 \times 4\frac{1}{2}$ .

الصواعق المحرقة

## AS SAWÂ'IQ AL MUHRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the Shī'a sects. The author upholds Sunnī views on the subject strongly, condemning those of the Shī'as. The present work is a supplement to the author's work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a Khâtimah. Several Shī'a authors composed works in refutation of our present work. See *Kashf al Hujub*, fol. 45<sup>b</sup>. *Aṣ Sawârim*, by Shustarī (d. A.H. 1019 = A.D. 1610; see No. 623 below), is the best known work on the subject. For a copy of which see *Bihār Lib. Cat.*, vol. ii, No. 112.

Author: Shihâbuddin Ahmad bin Muḥammad bin 'Alī bin Ḥajar al Haiṣamī شهاب الدين أحمد بن محمد بن علي بن حجر الهيثمي (d. A.H. 974 = A.D. 1566; see *Lib. Cat.*, vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبيه الخ

For other copies of the work ■ Berlin, Nos. 2128-30; Goth., No. 861; Br. Mus. Suppl., No. 192; India Office, Nos. 181-4. The work was printed in Cairo, A.H. 1307, and again in A.H. 1308.

Written in fair Naskh. Dated A.H. 1090.

Scribe: ملا أبولة.

## No. 569.

fol. 140; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{4}$ .

نصمة الانبياء

## 'IṢMAT AL ANBIYĀ'.

A very rare work, not mentioned in any catalogue, dealing exclusively with 'Iṣmat al Anbiyā' (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works; but separate compositions ■ the subject are few in number. A work on the present subject, under the same title, by Fakhraddīn ar Râzī (d. A.H. 606 = A.D. 1209; ■ No. 517 above) is mentioned in Berlin, No. 2528. The present work is divided into a Muqaddimah and the following ■ Fasls:—



- I. foll. 9-22<sup>a</sup>. الفصل الاول في بيان ان الانبياء عليهم الصلوة و السلام معصومون عن الكفر و الكبائر
- II. foll. 22<sup>b</sup>-38<sup>a</sup>. الفصل الثاني في بيان عصمتهم عليهم الصلوة و السلام عن المعاصي التي دون الكفر
- III. foll. 38<sup>b</sup>-149. الفصل الثالث في بيان القصص من هذا الجنس المنسوبة اليهم

The author dedicated the present work to Prince Mu'izzaddîn Muhammad Kâmrân (d. A.H. 964 = A.D. 1556; see this Library's Persian Cat., vol. ii, pp. 215-222).

Author:—‘Abdallâh bin Shamsaddîn bin Jamâladdîn al Anṣārî عبد الله بن شمس الدين بن جمال الدين الأنصاري. He belonged by descent to the Anṣārî tribe of Arabia. Some of his ancestors settled in Sultân-pûr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Ṣūfî of great repute, and flourished during the reign of Humâyûn (A.H. 937-963 = A.D. 1530-1556), who honoured him for his literary attainments with the title of Shaikh al Islâm and, as a Ṣūfî, with the title of Makhdûm al Mulk.

He was so strict and orthodox a Sunnî, that he held that the 3rd Daftar of Raudat al Aḥbâb (see this Library's Persian Cat., vol. vi, Nos. 496-97) was not by Jâmâladdîn (d. A.H. 926 = A.D. 1519), but was a later Shi'â addition, seeing that Jâmâladdîn was a known supporter of the views of the Sunnîs, whereas the 3rd Daftar contains passages supporting Shi'â views. This was the subject of dispute between our author and ‘Abdalqâdir Baḥâ'yûnî, the author of the well-known Muntakhab at Tawârikh. (For a description of the dispute, see Muntakhab at Tawârikh, this Library's Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujarât, A.H. 990 = A.D. 1582; see Muntakhab at Tawârikh, loc. cit; Taḍkira'i ‘Ulamâ'i Hind, p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of Hadâ'iq al Hanafiyyah, p. 397, mentions our author's death in A.H. 1006 = A.D. 1597.

Beginning:—

بِكَ اعْتَصِم يَا عَزِيزُ يَا كَرِيمُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هَدَى إِلَى صِرَاطٍ مُسْتَقِيمٍ ..... وَ بَعْدَ فَيَقُولُ الْعَبْدُ الْمُعْتَصِمُ بِحَبْلِ اللَّهِ الْبَارِي عَبْدُ اللَّهِ بْنِ شَمْسِ الدِّينِ بْنِ جَمَالِ الدِّينِ الْآنْصَارِيِّ عَصَمَهُ اللَّهُ عَنْ خَلْفِ الْقَوْلِ ..... وَ مَا ظَهَرَ مِنْ أَنَّهُ سَمِيَ نَبِيٍّ آخِرِ الزَّمَانِ وَ هُوَ الْمَلَقَبُ بِمَعِزِّ الدِّينِ مُحَمَّدِ كَامِرَانَ مِنَ اللَّهِ عَلَى الْبِرَايَا بِتَأْيِيدِهِ ..... وَ سَمِيَتْهُ بِعَصْمَةِ الْأَنْبِيَاءِ ... مُتَحَفًا لِذَلِكَ الْمَلِكِ الَّذِي تَلَقَّى الْخَاسَ لَامَرَةً بِالْقَبُولِ الْخ

The use, in the preface, of the verb *عصية* in several different forms is noteworthy.

Written in fair Naskh. Dated A.H. 1133.

Scribe : شيخ عبد الله.

### No. 570.

fol. 110 ; lines 15 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 3$ .

اتحاف المرید بجوهرة التوحيد

## ITHĀF AL MURĪD BI JAWHAR AT TAWHĪD.

The present work is an enlargement of *Irshād al Murīd*, a concise commentary by the same author on *Jawhar at Tawhīd*, a versified treatise on theology by the commentator's father, *Ibrāhīm al Liqānī* (d. A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise — Rāmpūr Library, Nos. 201–202.

Author : ' Abdassalām bin Ibrāhīm al Mālīkī al Liqānī عبد السلام بن ابراهيم المالكي اللقاني, son of the above-mentioned *Ibrāhīm al Liqānī*, the author of *Jawhar at Tawhīd*. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father — professor of *Al Jāmi' al Azhar*, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works — *Khulāṣat al Aṣar*, vol. ii, p. 417 ; Brock., vol. ii, p. 307.

Beginning :—

الحمد لله الذي رفع لاهل السنة المصدية في الخالقين اعلامه  
البحر •

For other copies of the work see Munich, Nos. 148–149 ; Paris, Nos. 1281–82 ; Alger., Nos 705–7. The work was printed in Cairo, A.H. 1282.

Written in fair Naskh. Dated A.H. 1139.

Scribe : سيد محمد بن عبد الله الكافي.

### No. 571.

fol. 97 ; lines 23 ; size  $9 \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same.

Written in good Naskh. Not dated ; apparently 13th century

## No. 572.

foll. 99 ; lines 19 ; size  $8 \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 8$ 

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 1203.

Scribe : حسين بن عبدالرحمن.

## No. 573.

foll. 6 ; lines 23 ; size  $8\frac{1}{2} \times 6$  ;  $7 \times 4$ .

فيض الاله المتعال باثبات كرامات الاولياء

في الحياة و بعد الممات

FAID AL ILÂH AL MUTA'ÂL BI  
 ISBÂTI KARÂMÂT AL AWLIYÂ,  
 FÎ AL ḤAYÂT WA BA'D  
 AL MAMÂT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author: Aḥmad al Jawharî احمد الجوهري, scholar, Sûfî and disciple of 'Abdalwahhâb ash Sha'rânî (d. A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Sûfî Aḥmad bin Muḥammad al Jawharî, who died in A.H. 1075 = A.D. 1664, is noticed in 'Iqd al Jawâhir, fol. 198<sup>a</sup> ; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawharî, the author of the present treatise.

Beginning :—

الحمد لله رب العالمين ... قال الشيخ احمد الجوهري ..... اعلم

وقفنا لما هو الحق المبين انخ \*

The present is a transcription of ■ autograph copy. No other copy of the treatise is known to ■

Written in fair Naskh. Not dated ; apparently 13th century

## No. 574.

fol. 113; lines 27; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

متسعة الميدان في اثبات وجه الوزن و آلة الميزان

MUTTASI'AT AL MÎDÂN FÎ ISBÂT  
WAJH AL WAZN WA 'ÂLAT  
AL MÎZÂN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur'ân and Hadîs. The Mu'tazilî and some other sects of Muhammadans explain those passages of the Qur'ân and Hadîs allegorically, and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author: 'Abdalqâdir bin Muḥammad bin Aḥmad bin Muḥarak bin 'Abdallâh ■ Râshidî عبد الله بن عبد القادر بن أحمد بن مبارك بن عبد الله رâshidî, a Qâdî of Constantine (in Africa), of the 11th century A.H., belonging to the Mâlikî school.

Beginning:—

حمد المقيم الوزن ..... و بعد فيقول القاضي بقسنطينية .....  
وهو الراجي عفو القادر الراشدي عبد القادر ..... فظهر أنها رسالة جلية  
من ثم استعجفت أن يسمى متسعة الميدان في اثبات وجه الوزن و آلة  
الميزان الخ ■

At the end the author gives ■ his genealogical table, in which he traces his descent from 'Alî, the 4th Caliph.

Written in Maḡrabî character. Not dated; apparently 11th century A.H.

## No. 575.

foll. 9 ; lines 23 ; size  $8 \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 4$ .

حاشية على رسالة علامات الساعة

HÂSHIYATU 'ALÂ RISÂLAT I  
'ALÂMÂT AS SÂ'AH.

An annotation of the gloss of 'Alî al Ajhûrî (d. A.H. 1066 = A.D. 1656) on the treatise of Ibn Abî Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Alî ash Shaibani الشيباني علي ■ scholar of the 11th century A.H., ■ pupil and disciple of the above-mentioned 'Alî al Ajhûrî.

Beginning :—

الحمد لله رب العالمين و انصلاة و السلام ... على سيد المرسلين  
و على آله و صحبه اجمعين ..... و بعد فيقول العبد الفقير الى ربه الغني  
على الشيباني الشافعي هذه رسالة تتعلق بعلامات الساعة عن سيدي  
علي الا جهوري في حاشية على رسالة ابن ابي زيد ..... قال سيدي  
الا جهوري اول اشتراط الساعة خروج الترك النخ ■

No other copy of the present annotation is known to us.

Written in fair Naskh. Not dated ; apparently 12th century

A.H.

## No. 576.

foll. 18 ; lines 17 : size  $9 \times 6\frac{1}{2}$  ;  $7 \times 6\frac{1}{2}$ .

الا جوابة المصرية

## AL AJWIBAT AL MISRIYAH.

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muhammad Sibî Ahmad. The treatise consists of 54 couplets ■ well as prose, and was composed in A.H. 1100.

I. Foll. 1-2. Contents. The questions (in 75 couplets).

II. Foll. 3-4<sup>a</sup>. The replies (in 54 couplets).

III. Foll. 4<sup>b</sup>-18. Detailed replies to the questions (in prose).

Author: Muhammad bin 'Abdalbâqî bin Yûsuf az Zarqânî

محمد بن عبد الباقي بن يوسف الزرقاني, an eminent scholar of Egypt of the

12th century A.H., who worked ■ ■ professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwatṭā' (see Lib. Cat., vol. v, part i, No. 121), which was printed in four volumes in Cairo, A.H. 1280, ■ special recognition; and his commentary on Qastallāni's Al-Mawāhib was also highly appreciated by scholars and traditionists. He ■ born in A.H. 1052, and studied under his father and many others. He died in A.H. 1122 = A.D. 1710; see Brock., vol. i, p. 176; Tāj al-Ṭabaqā (Lib. copy), vol. xii, fol. 287.

Beginning:—

الحمد لله وكفى وسلام على عبادة الدين اصطغى فقد جازني بعض  
الغاس بأسئلة جمعها من أماكن شتى وجعلها نظماً والله أعلم بالمقاصد النح

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Âdam, begins thus:—

لك الحمد يا ربي وعفوك اسئل وحسن ختام اذ بي الموت ينزل  
و هل قبلنا خلق وكان لهم دنا وفي الارض قد كانوا وعاشوا وطوروا

The reply to this point, which is in the negative, runs thus:—

بدأت بحمد الله اذ هو اول وبعد اصلي على النبي هو افضل  
فما صح اصلا قبل آدم ولا امم من قبله تنقل

The same question, with the reply in prose, begins thus:—

اولها هل كان قبل آدم آدم وامم ..... جوابه هذا شيء لا يصح كما  
ذكرة غير واحد النح ■

Written in fair Naskh. Dated A.H. 1279.

No. 577.

fol. 23; lines 21; size 9 × 6½; 7 × 4.

The Same.

Another copy of the ■ Written in good Naskh. Dated A.H. 1289.

Scribe: أبو الفجا صالح سعد

## No. 578.

fol. 10 ; lines 21 ; size  $8\frac{1}{2} \times 6\frac{1}{2}$  ;  $5\frac{1}{2} \times 4$ .

رد الجاهل الى الصواب

و

الحق اليقين

# RADD AL JÂHIL ILÂ AŞ ŞAWÂB WA

## AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1-8. Radd Al Jâhil Ilâ Aş Şawâb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense ■ in ■ allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning :—

الحمد لله شارح الاحكام و مبين الحلال و الحرام ..... اما بعد فيقول  
العبد الفقير ..... عبد الغني بن اسماعيل النابلسي الكندي القادري  
النقشبندي ..... هذه رسالة عملتها في صحة نسبة التأثير الى كل شيء  
بحسب الظاهر على يد الانسان الولي و غيره من الميت و الحي النخ ■

The colophon runs thus :—

صنفنا هذه الرسالة اقل من نصف يوم سنة احدى و تسعين و الف

النخ \*

Foll. 8<sup>v</sup>-10. Al Haqq Al Yaqîn. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning :—

الحمد لله الفتاح العليم ..... هذا كتاب كريم ..... عملته في  
مجلس واحد يوم الثلاثاء و السابع عشر من صفر سنة ثمان و مائة



و الف ..... و سميته الحق اليقين ..... اعلم ان كل انسان حادث  
جميعه ليس منه شئ قديم الخ \*

Author: 'Abdalḡani bin Ismâ'il An Nâbalusî عبد الغني بن اسماعيل النابلسي, the most famous Ḥanafî scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii, pp. 345-48. He received spiritual training under two orders of Sûfism, viz., the Qâdirîyah and the Naqshbandîyah. He was born in A.H. 1050, and died in Damascus A.H. 1143 = A.D. 1730. See Silk Ad Durar, part iii, pp. 31-38; Tâj at Ṭabaqât, vol. xii, fol. 557.

Both the treatises are written in Naskh, and by the same scribe. Not dated; apparently 12th century A.H.

No. 579.

fol. 12; lines 35; size 10 × 7; 7 × 4.

المارم الهندي

## AŞ ŞÂRAM AL HINDÎ.

A treatise composed in Mecca, A.H. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Sûfî, Mujaddid as Sihrandî<sup>1</sup> (d. A.H. 1035 = A.D. 1626), contained in his Maktûbât (for a copy of which see this Library's Persian Hand-list, No. 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in A.H. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Ḥasan bin 'Alî al al Ḥanafî 'Ajamî حسن بن علي الحنفي 'أجمي, a famous scholar of the 12th century A.H., who had settled permanently in Mecca. See Ḥadâ'iq al Ḥanafîyah, p. 456. He was a disciple of the famous Sûfî of Mecca, Ibrâhîm bin Ḥasan al Kûrânî (d. A.H. 1101 = A.D. 1689; see Silk Ad Durar, vol. vi, p. 5).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فقد ورد من الهندي  
الى الحرمين في اثناء ثلاث و تسعين شوال عن احمد السرهندي و عن

<sup>1</sup> The present spelling is that given in Subḡat al Marajan, fol. 107; but commonly the word is spelt Sarhandî.

كلماته الشنيعة المذقولة من مكتوباته و عمن تلفظ بها و اعتقدها او روجها .....  
فاشار علي مولانا الشيخ الملا ابراهيم بن حسن الكوراني ان اجيب علي  
ذلك السؤال ..... فاستعنت بالله النخ ■

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaikh, Ibrâhîm al Kûrânî, to reply ■ the subject. He further refers briefly to the punishments (imprisonment in Guwâliyâr Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السرهندي فقد عره ... الشيخ عبد الحق الدهلوي الحنفي  
ورفيقه في الطريق تاج الدين العثماني ..... الا ان الشيخ عبد الحق تطف  
به في رسالته التي كتبها اليه و بين له فيها قبح ما هو عليه حيث قال و اظن  
انك في باطنك لست كما كتبت و كذا تطف به معاصره حيث لم يخبروا  
سلطان الهند السلطان جهانكير بن جلال الدين اكبر الا بتوقيصه لسيدنا ابي بكر  
الصديق رضي الله فاهانه و امر بتنف لصيته و حبسه ... في قلعة قواليار  
النخ •

The following eminent Sûfis and scholars, who criticised Mujaddid's Maktûbât, are quoted:—

- I. 'Abdalhaqq Ad Dihlawî (d. A.H. 1052 = A.D. 1642).
- II. Ibrâhîm al Kûrânî (d. A.H. 1101 = A.D. 1689).
- III. Muḥammad bin 'Abdar Rasûl al Barzangî (d. A.H. 1103 = A.D. 1691).

Each of the unlawful doctrines of Mujaddid, taken from Maktûbât, which is translated into Arabic prefaced by the word منها (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh. Dated A.H. 1118.

## No. 580.

fol. 357; lines 19; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

حجة الله البالغة

# HUJJAT AL ALLÂH AL BÂLIĠAH.

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'ân, Hadîs and the opinions of reliable authorities.

Author: Ahmad bin 'Abdarrahîm عبد الرحيم احمد, commonly called Shâh Waliallâh شاه ولي الله (d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, No. 125).

Beginning:—

الحمد لله الذي فطرنا على ملة السلام الخ ■

The work has been repeatedly lithographed in India, and printed in Bûlâq, A.H. 1294.

Written in Nas'ta'liq. Dated A.H. 1240.

## No. 581.

fol. 4; lines 16; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الخرينة البهية

# AL KHARÎDAT AL BAHÎYAH.

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author: Ahmad bin Muḥammad al 'Adawî ad Dardirî احمد بن محمد المدوي الدرديري, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1786; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise; for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Ahmad bin Muḥammad as Sâwî (d. A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning:—

يقول راجي رحمة التقدير اي احمد المشهور بالدرديري  
الحمد لله العلي الواحد العالم الفرد الغني الماجد

Written in fair Naskh. Not dated; apparently 13th century

## No. 582.

fol. 27 ; lines 21 ; size  $8\frac{1}{2} \times 6\frac{1}{2}$  ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

الدر النضيد في اخلاص كلمة التوحيد

# AD DURR AN NADÎD FÎ IKHLÂSÎ KALIMAT AT TAWHÎD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet ; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author : Muḥammad bin 'Alī ash Shawkānī الشوكاني (d. A.H. 1250 = A.D. 1834 ; see Lib. Cat., vol. v, part ii, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Hanafī, Mālikī, Shāfi'ī and Hanbalī). In his work, Al Qaul al Muḥid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning :—

أحمدك لا أحصى ثناء عليك أنت كما اثنيت على نفسك الخ •

The author says, in the preface, that the present work consists of replies to questions referred to him by one Aḥmad bin Muḥammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Naskh. Dated A.H. 1292.

Scribe : حسن بن مهسن.

## No. 583.

fol. 29 ; lines 11 ; size  $8 \times 6$  ;  $6 \times 3\frac{1}{4}$ .

تسويلات الفلاسفة

# TASWÎLÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

No. 624.

foll. 56; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الإيقاظات

## AL'I QÂZÂT.

A work dealing briefly with the theory of *خلق الأعمال* (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points *قدر* and *جبر* (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as *Ar Rawâshih*.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmad محمد باقر بن محمد الداماد, a Shi'â scholar of great repute. He was a native of Astrâbâd, but settled permanently in Isfahân. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of *باقر العلم* (master of learning). He was surnamed Dâmad by his father, who was the Dâmad (son-in-law) of 'Alî bin 'Abd 'Âlî, the famous Shi'â Mujtahid; and hence many authors refer to him as Sayyid Bâqir Dâmad. Our author is warped by his prejudice against the Sunnis; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Khulâṣat al Aṣar*, vol. ii, p. 341; *Nujûm as Samâ*, p. 46. Dr. Rieu in *Persian Cat.*, vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary: — *عروس علم دين را مریه داماد*. The author of *Sulâfat al 'Asr*, fol. 244<sup>a</sup>, wrongly holds that this author died in A.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning:—

الحمد لله رب العالمين حين حمده و الصلوة على خيرته من خلقه  
محمد و آله المعصومين من عترته ... و بعد فقد سألتني إفاض الله عليك  
سجالات فيوضات القدس ... عن مسألة خلق الأعمال ولقد أوفينا حقها  
في كتبنا العقلية ... وفي كتابنا الرواشح ■

Written in beautiful Naskh. Not dated; apparently 11th century

## No. 625.

foll. 71 ; lines 21 ; size  $9\frac{1}{2} \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

تقويم الايمان

## TAQWÎM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Fāsils:—

- |                   |                                    |
|-------------------|------------------------------------|
| i. Foll. 1-12.    | تصحيحات                            |
| ii. Foll. 13-21   | تقويات                             |
| iii. Foll. 22-34. | تقويات تفديسية                     |
| iv. Foll. 35-53.  | استيفاء ما بقي من التقويات القدسية |
| v. Foll. 54-71.   | تصحيحات تهريرية                    |

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر محمد بن محمد الداماد (d. A.H. 1040 = A.D. 1630, No. 624 above).

Beginning:—

تقدسست يا من الانوار ظلالك و تمجدت يا من الذوات افعالك .....  
 اما بعد فان ائحوج المفتقين الى الله الغني محمد باقر الداماد الحسيني  
 النح •

For other copies of the work see India Office, No. 581 ; Buhâr Lib. Cat., vol. ii, No. 101.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated ; apparently 11th century, A.H.

## No. 626.

foll. 121 : lines 21 ; size  $8 \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

التعليقات على تقويم الايمان مع الايقاعات

AL TA'LÎQÂT 'ALÂ TAQWÎM AL  
'ÎMÂN MA'A AL 'ÎQÂDÂT.

Two works of Muḥammad Bâqir Dâmâd, bound in one volume. Foll. 1-84. At Ta'liqât (التعليقات). A commentary by Muḥam-

mad Bâqir Dâmâd (d. A.H. 1040 = A.D. 1630; see No. 624 above) on his own work, Taqwīm Al 'Īmân, for which see No. 625 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين ..... و بعد  
فهذه معلقات علي كتاب تقويم الايمان ... قوله تقدست القدس الطهر اسم  
مصدر النخ ■

No other copy of the commentary is known to us.

Foll. 84-121. Al 'Īqâzât (الايقازات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful Naskh, within gold-ruled borders, and by the same scribe. Not dated; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

fol. 42; lines 21; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

### No. 627.

نبراس الضياء

### NIBRÂS AD ḌIYÂ'.

A treatise on the important Shī'â theological theory البداء (the possibility of any thing happening contrary to the divine foreknowledge). The present theory is the basis of Taqīyâh, the important Shī'a doctrine. (See, for description of the same, Hughes' Dictionary of Islam, p. 628.)

By Muḥammad Bâqir bin Muḥammad ad-Dâmâd باقر بن محمد الداماد (d. A.H. 1040 = A.D. 1630; see No. 624 above).

Beginning:—

سبحانك اللهم و بحمدك ..... يعترضون على ما قد ورد في  
احاديث ساداتنا المعصومين ..... في شرح باب البداء النخ ■

The author, in the present work, refutes the Sunnis who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (ادعية). He further quotes certain Ḥadīṣ from the six Sunnî canonical collections of traditions, interpreting



them in favour of the theory. A Shī'a Hadīṣ in its support is quoted which runs thus:—

ما بدأ الله بداء كما بدأ له في اسمعيل اذا امر اباه بذبحه ثم فداه  
بدبح عظيم الخ \*

For many other Hadīṣ ■ the subject the author requests the reader to refer to the chapters designated باب البداء in the second and third Shī'a canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 263, 268). The ■ author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory بداء is only valid as regards Qadr (fore-knowledge), and is invalid as regards Qaḍâ' (fore-ordination from all eternity), as appears from the following:—

ويقال للنفوس السعوية كتاب المحر والاثبات لوقوع ذلك فيما  
ينطبع فيها مما يتعلق بالقدر من صور ما سيكون في المستقبل من الحوادث  
المقدرة الزمانية وربما يقال كتاب المحر والاثبات للزمان لكونه عالم التغير  
والتبدل والتصرم والتجدد فهو كتاب القدر العيني بحسب اخير مراتب  
الوجود في الاعيان وبالجمله الامر في كتاب القدر على خلاف الامر في ام  
الكتاب الذي هو القضاء الاول اذ لا تغير ولا تبدل ولا محو ولا اثبات فيه اصلا  
وهذا معني جواز البداء في القدر لافي القضاء الخ •

Written in good Naskh. Not dated; apparently 12th century

A.H.

### No. 628.

fol. 195; lines 24; size 10 × 6½; 7 × 3½.

القصاصات

## AL QABASÂT.

A rare and valuable work ■ those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the Qur'ân, Hadīṣ and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, ■ fully criticised and refuted. The main points dealt with in the present work are as follows:—the

divine essence; God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabâsât.

- i. Foll. 2-13. القبس الاول فيه ذكر انواع الاعدوت و تقويم الوجود
- ii. Foll. 14-29. القبس الثاني فيه انواع تثليث السبق الذاتي من سبيل التقدم بالذات
- iii. Foll. 30-45.\* القبس الثالث فيه تقنية البعدية الانتكائية و تقويم البرهان من سبيل القبلية السرمدية
- iv. Foll. 45<sup>b</sup>-53.\* القبس الرابع فيها استشهاد من كتاب الله الكريم و من سنة رسوله الشريفة الكريمة و احاديث الائمة السابقين الخ
- v. Foll. 53<sup>b</sup>-69. القبس الخامس في نفع وجود الطبائع المرسلات و سبيل البرهان من نفع وجود الطبيعة
- vi. Foll. 70-92. القبس السادس في اتصال الزمان و الحركة و تقويم سباق البرهان بسبب اتصال كمية الزمان على النظم الطبيعي من سبيلين
- vii. Foll. 93-109. القبس السابع في اقتضائية و احتجاجات جدلية و قياسات و شكوك مغالطة على الطرفين من الفريقين
- viii. Foll. 110-136.\* القبس الثامن في تحقيق قدرة الله و سبحانه و ارادته جل سلطانه و غيرهما
- ix. Foll. 136<sup>b</sup>-161. القبس التاسع في اثبات الجواهر العقلية و مراتب ترتيب الوجود في سبيل البدوية و العودية
- x. Foll. 161-196. القبس العاشر في سر القضاء و القدر

Author: Muḥammad Bâqir bin Muḥammad ad Dâmadī باقر محمد بن محمد الدماذی (d. A.H. 1041 = A.D. 1630; see No. 624 above).

Beginning:—

الحمد لله الواحد الأحد الصمد المصمود مهيمن كل وجود ... اما بعد  
 فاحرج المخلوقين ..... محمد بن محمد يدعى باقر الدماذی ... يقول  
 بعض من لم يسعني ان اجيبه بالرد ... سألني ..... ان افرد له  
 بالذكر ... ان رب الابداع و التكوين متفرد بالقدم سبق بالدوام ..... انا آتيه  
 بما سأله الخ ■

The author tells us, in the preface, that the question as to whether the world will come to an end is ■■■ of the most disputed points between the ancient philosophers and the philosophers of Islâm, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abû 'Alî Sina, the most famous philosopher of Islâm, known to Europe as Avicenna (d. A.H. 428 = A.D. 1036; see Lib. Cat., vol. iv, No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abû 'Alî Sina as شريكنا في التعلم (my colleague in learning). For other copies of the work see 'Asifiyah, No. 48; Buhâr, Lib. Cat., vol. ii, No. 328, where ■ defective copy of the work is mentioned.

Written in fair Naskh. Not dated; apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mir Muhibballâh; and, in A.H. 1192, one Ilâhdâd Khân purchased it from the above-mentioned Mir, as appears from their seals and notes at the beginning.

### No. 629.

fol. 170; lines 15; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شواهد الربوبية

## SHAWÂHID AR RUBÛBIYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, ■■■ fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashhads, and each Mashhad is subdivided into certain Shawâhid and Ishrâq.

Author: Şadraddîn Muḥammad bin Ibrâhîm Ash Shîrâzî صدرالدين محمد بن ابراهيم الشيرازي, ■ prominent doctor of philosophy of Shîrâz, who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muhammad Bâqir Damâd (d. A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which ■■■ frequently quoted by scholars. He died in Basrâ, A.H. 1050 = A.D. 1640, on his way to Mecca; ■■■ Sulâfat al Asr, fol. 251<sup>b</sup>; Rieu, Persian Catalogue, vol. ii, p. 829\* where he refers to Zînat At Tawârikh and Gobineau, Religions de L'Asie, p. 84, for details of the author's life.

Beginning :—

الحمد لله الذي تجلي القلوب العارفين بأسرار المبدأ و المعاد .....  
و بعد فاقول و انا الفقير الحقير محمد الشهير بصدر الدين الشيرازي نور الله  
بصيرته في معرفة الدين قد اطلعت علي مشاهدة شريفة الهية قلما تيسر  
لاحد الوقوف عليها ... بل تفردت بامور شريفة خلت عن مثلها زهر  
الاوليين الخ ■

Written in Nasta'liq. Dated A.H. 1122.

Scribe : علي تقى بن محمد تقى ساماني.

No. 630.

fol. 130 ; lines 30 ; size 9 x 5 ; 7 x 4.

الحقائق

AL HAQÂ'IQ.

A ■ work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurân, Ḥadîṣ and the sayings of Imâms ; and also refers to ■ other reliable works, especially Iḥyâ' al 'Ulûm by Gazzâlî (d. A.H. 505 = A.D. 1111). The work is divided into 6 Maqṣads, and each Maqṣad is subdivided into several chapters and Faṣls.

Author: Muḥammad bin Murtadâ مرتضى, commonly called Al Muḥsin al Kâshî. He died after A.H. 1090 = 1679 ; see Lib. Cat., vol. v, part, i, No. 272.

Beginning :—

الحمد لله الذي نور قلوبنا بنور الايمان ..... و بعد فيقول الفقير  
الى الله سبحانه محمد بن مرتضى المدعو بمحسن اني اذكر ...  
في هذا الكتاب من اسرار الدين ... و انما اخذته من كتاب الله و سنة  
سيد المرسلين و احاديث الائمة المعصومين و اضفت اليه ما وجدت في  
كتب علماء الدين ولا سيما كتاب احياء علوم الدين ■

In the colophon quoted below, the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works ; and that he composed the

present work in the course of a few months, in A.H. 1090, at the age of 83 years.

اعلم ان ما اوردناه وحققناه في هذه العقائد والابواب من الاسرار الدينية ... و ما اشرفنا اليه من رموز العقائد ... و ما بسطنا الكلام فيه من بيان الاخلاق المحموده و المدمومة ... قلما يوجد في غيره من الكتب بهذا التدقيق و التهذيب ... لقد وفقنى الله لجمعها و تأليفها في مدة اشهر قلائل من سنة تسعين و الف حين كنت اشرقت على الرحيل و كان قد مضى من عمري ثلث و ثمانون و نصف قليل النعم •

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 631.

fol. 422; lines 23; size 12 × 8; 5½ × 5.

البياض الابراهيمى

## AL BAYÂD AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnis themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhîm Khân, the son of 'Alî Wardî Khân, Governor at different times of Kashmîr, Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A.H. 1119-1124 = A.D. 1707-1712); see Beale, p. 173. We have failed to notice any composition on the part of Sunnis in refutation of the present work.

The author of *Kashf al Hujub*, fol. 26<sup>b</sup>, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of the present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.

Beginning:—

الحمد لله الذي هدانا لهذا لتصديق نبيه الكريم ... المقدمة الاولى  
في الاستدلال بقوله تعالى انما يريد الله ليذهب عنكم الرجس الاية \*

The present volume, after ■ explanation of the *Āya Tathîr*, is occupied with accounts of 'Alî, Fâtimah, Ḥasan and Ḥusain.

### No. 632.

fol. 432; lines 21; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Another volume of the preceding work, beginning thus:—

قد كفر الروافض والخوارج ■

The present volume is one of the volumes noticed by the author of *Kashf al Hujûb*. It deals with the *Khilâfat* of Abû Bakr, the first Caliph.

Both volumes are written in good Naskh. Not dated; apparently 13th century A.H.

### No. 633.

fol. 181; lines 28; size  $11 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

إماد الاسلام

## 'IMAD AL ISLÂM.

A big work on Shî'a theology, in 5 volumes, containing 5 Maqsads, the subject-matter of which is ■ follows:—

- i. Divine essence and attributes.
- ii. 'Adl, or divine justice.
- iii. Dispensations of the prophets.
- iv. Succession of the Caliphs after the Prophet.
- v. End of the world.

Each volume covers one Maqsad, and has ■ separate beginning. Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildâr 'Alî bin Sayyid Mu'inaddîn An Nasîr-ibâdî دلداری علی بن سید معین الدین النصیر آبادی, a famous Indian Shî'a

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as:—Sayyid Gulâm Husain Dakanî, Maulavî Haidar 'Alî, Maulavî Bâballâh and others. He left India for Karbalâ, where he studied Hadîs, Jurisprudence and Principles of Jurisprudence under Âqâ Bâqir Bahbahânî (d. A.H. 1205 = A.D. 1790) and Sayyid 'Alî Tabâtabâ'î (d. A.H. 1231 = A.D. 1815). Thereafter he visited Mashhad, where he received an Ijâza from Sayyid Mahdî, the famous traditionist and scholar of Mashhad. For a copy of Ijâza see Kashf al Hujub, fol. 4\*. On his return to Lucknow, he gained special fame ■ ■ lecturer on religious subjects and as ■ ■ author. He composed a number of works in Arabic and Persian. He was the first Shî'a scholar of India to proclaim himself Mujtahid of the Shî'a sect in India; and he introduced the Friday prayer (جمعة) and congregational prayers (جماعة). He was born in Nasîrâbâd in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See Kashf al Hujub, fol. 102; Taḍkira'î 'Ulmâ'î Hind, p. 60.

### Vol. I.

Beginning:—

الحمد لله المتجلي لخلق بخلق و الظاهر بخلق بحجته النعم ■

Written in fair Naskh. Not dated; apparently 13th century A.H.

### No. 634.

fol. 277; lines 25; size 11 × 7½; 8 × 5½.

### Vol. IV.

Beginning:—

الحمد لله حمدا كثيرا و الصلوة و السلام على سيد المرسلين و عترته

المعصومين النعم ■

Written in fair Naskh. Not dated; apparently 13th century



## No. 635.

fol. 279 ; lines 25 ; size  $11 \times 7\frac{1}{2}$  ;  $8 \times 5\frac{1}{2}$ .

Vol. V.

Beginning :—

الحمد لله الذي يحيى العظام و هي زميم النع •

Written in fair Naskh. Not dated ; apparently 13th century A.H.

These three volumes of the work were presented to the Library by Safdar Nawwâb of Patna in A.H. 1322.

## ZAIDÎ THEOLOGY.\*

## No. 636.

fol. 74 ; lines 15 ; size  $8\frac{1}{2} \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الاساس لعقائد الاكياس

## AL ASÂS LI 'AQÂ'ID AL AKYÂS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidî school.

\* The Zaidî sect, who are the followers of Zaid bin 'Alî (see Lib. Cat., vol. v, part i, No. 273), had its origin in the schism which also gave rise to the Imâmîyah sect. On the appointment of Imâm Ja'far Şâdiq (d. A.H. 148=A.D. 765), the followers of Zaid bin 'Alî repudiated the Imâmat of the former and proclaimed the latter their legal Imâm, while those who remained faithful to Ja'far Şâdiq and his successors became known as the Imâmîyah sect ; see Al Milal, p. 207 ; Mukhtasar Ad Duwal, p. 206. In A.H. 280=A.D. 893 Imâm Hâdi Yahya, one of the successors of Zaid bin 'Alî, founded a Zaidî dynasty in Yaman, which has continued down to the present day ; see Al La'âlî (Library Hand-list, No. 2303) ; Anbâ'az Zaman ; Tabq al Halwâ ; Lane Poole, pp. 102, 103. Among the Zaidî Imâms, the following are recognised as two authors of special prominence :—

- (i) Mansûrbillah 'Abdallâh bin Hamza (d. A.H. 593-614=A.D. 1196-1217).
- (ii) Mansûrbillah Qasim (A.H. 1000-1029=A.D. 1591-1620), the author of

Author: Qâsim bin Muḥammad bin Rasûlallâh بن محمد بن رسول الله, the author of repute known as Mansûrbillâh, ■ famous Imâm of the Zaidî sect and Amîr of Yaman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405; Khûlâṣat al Aṣar, vol. iii, p. 293; Anbâ'az Zaman, foll. 122-131.

Beginning:—

الحمد لله الذي فلق الصبح في قلوب الأعلام ... و بعد فانه لما كان  
علم الكلام من اجل العلوم قدرا انعم \*

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology; and a number of Zaidî scholars have composed commentaries on the same. Aḥmad bin Muḥammad Ash Sharafî (d. A.H. 1054 = A.D. 1644), the well-known Zaidî scholar, and the author of Al La'âlî Al Muḍîyah (see Hand-list No. 2303), composed two commentaries on the present work. See Tabq al Ḥalwâ, Lib. copy fol. 11<sup>a</sup>

The present MS. was transcribed in the time of the Zaidî Imâm Mu'ayyid (A.H. 1029-1054 = A.D. 1620-1644), the successor of the author.

Written in fair Naskh.

### No. 637.

foll. 294; lines 23; size 8 × 5½; 5½ × 4½.

النبراس

### AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author: 'Abdalwahhâb bin Abî 'Abdallâh bin Abî al Ḥasan بن عبد الوهاب بن أبي عبد الله بن أبي الحسن, ■ Sunnî scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one Abdarraḥîm instead of 'Abdalwahhâb.

Beginning:—

الحمد لله الذي ابان بطوابع انوار المثاني قواعد العقائد \*

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 638.

foll. 132; lines 15; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

جواب اهل السنة فى نقض كلام الشيعة الزيدية

JAWÂB U AHL AS SUNNAH FÎ  
NAQDI KALÂM ASH SHÎ'AT  
AZ ZAIDÎYAH.

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imânat by a Zaidî scholar, a contemporary of the author.

Author: Muhammad bin Ismâ'il al Amîr محمد بن اسمعيل الامير ■ famous Amîr and scholar of Şan'â' (in Yaman). He was originally a follower of the Zaidî school, but afterwards became a strict Sunnî, and one of their most influential supporters. He died in A.H. 1182 = A.D. 1769; see Lib. Cat., vol. v, part ii, No. 339.

Beginning:—

الحمد لله نستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا ... أما بعد فإنه قد وصل إلينا كتابكم الذي فيه اعتراض النخ \*

Each point of the attack of the Zaidî scholar, who is quoted verbatim, is introduced with the word قوله, and is refuted by the author in passages beginning with the word نقول.

The first point of the attack is quoted thus:—

فأما قوله أن سبب الاختلاف بين السائل والمستؤل وهو أن علياً عليه السلام فارقه وحاربه معاوية بن أبي سفيان \*

The reply begins thus:—

فنقول هذا مما يدل على جهل المعارض أو تجاهله ■

The colophon runs thus:—

فقد تبين بما ذكرنا لكل مصنف إريب و لمن له قلب منيب جهل هذا المعارض و اشتباهه بما عليه اهل البيت عليه السلام و أن دعوى اتباعهم و محبتهم كذب النخ \*

Written in fair Naskh. Dated A.H. 1215.

## KASHFĪYAH THEOLOGY.

No. 639.

fol. 63; lines 14; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

رسالة جواب سوال السائل في الفرقة الكشفية

RISÂLATU JAWÂBÎ SUWÂL AS SÂ'IL  
FÎ AL FIRQAT AL KASHFĪYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Ahmad bin Zainaddin Al Ihsâ'i who was the founder of the Kashfīyah sect, a branch of the Shī'ās which had its rise in the 13th century A.H., and was a prominent scholar, the author of several works.

Author: Kâzīm bin Qâsim al Husaini ar Rishti كازم بن قاسم الحسيني الرشتي, a scholar of Persia of repute, and at one time Muḥtadid (religious leader) of the Imâmiyah sect, though afterwards he became a follower of the Kâshfīyah school. On his identifying himself with this school, the Shī'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muḥtadid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus:—

ان السيد الكاظم قد خرج من الدين و عن مذهب المسلمين و قد  
اعرض عنه جميع العلماء و عن تقليده جميع المؤمنين الاذكيا ووجب  
اعلامكم بانه لا يحوز تقليده و اخذ مسئلة من المسائل الدينية \*

In the present work the author defends the theories of the Kashfīyah school, and quotes in their support many reliable works of the Imâmiyah sect. The work was composed in A.H. 1258.

Beginning:—

الحمد لله الذي ارشده من استرشده الى سبيل الرشاد و ارسل  
من استهداه الى اعلى الغاية و اقصى المراد ... اما بعد فيقول العبد  
الجباني ... كازم بن قاسم الحسيني الرشتي ... شيخنا ... الشيخ احمد  
بن زين الدين الاحمائي ..... و المنسوبون الى هذا الجنب ... هم  
المسمون بالكشفية الخ ■

For another work of the author, known as Ar Risâlatu fî Ajwibati Suwâlât Sayyid Husain, see Kashf al Hujub, fol. 32<sup>a</sup>.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

## ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132 ; lines 13 ; size 6 × 6 ; 6 × 7.

البراهين الساباطية

## AL BARÂHÎN AS SÂBÂTÎYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqâlâs, a Muqaddimah, and ■ Manẓar. Maqâla (i) contains the refutation referred to above ; Maqâlâs (ii) and (iii) contain ■ vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manẓar contain, respectively, a brief statement as to the necessity for the present composition and ■ brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by ■ Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As'ad Pâsha, a Minister of the Turkish Government. A note on the title-page tells ■ that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows : 100 copies in Mecca and Medina ; 50 copies in 'Umân ; 50 copies in Yaman ; 100 copies in Basra and Bagdâd ; 50 copies in Constantinople ; 100 copies in India ; 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

Author : Jawwâd Sâbât bin Ibrâhîm Sâbât al Hanafî جواد ساباط. He traces his descent from 'Alî, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under ■ Sâdiq in A.H. 1202. Finally he ■ to India, where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afdal 'Alî of Patna and 'Abdarrahmân. After visiting some other places in India, he ■ to Calcutta, where he acquired ■ reputation for learning among the Muhammadans

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts :—

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society.
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of ناثيل سباط. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Aḥmad bin Muḥammad Aṣḥ Shirwānī (d. A.H. 1256 = A.D. 1840; ■■■ Būhār, Lib. Cat., vol. ii, p. 468), the author of *Nafḥat al Yaman*, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Aḥmad Shirwānī, by his frequent visits to him, secured the full confidence of the author; who, one day, disclosed his secret motive and placed before him a MS. copy of his *As Sarā'ir* (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Aḥmad Shirwānī, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views; while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As ■ result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the *Muqaddimah* and *Manzar* of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Tadkira'i 'Ulamā'i Hind*, p. 44, not being acquainted with the present composition or the same author's *As Sarā'ir*, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he



was the author, such as *As Sarâ'ir*, *Al Barâhîn* (the present work) and the ten works mentioned in the *Tadkira'î 'Ulamâ'î Hind*, the following compositions of his are enumerated in the present work:—

- (i) الخلاصة الساباطية في عبادات الجفنية
- (ii) ترجمة خلاصة الحساب من العربي الى الفارسي.
- (iii) ترجمة الاخبار المنصورية عن الفارسي الى العربي.
- (iv) شرح رسالة الذميه.
- (v) المراسلات الساباطية.
- (vi) الخيالات الساباطية.
- (vii) العذن الساباطية.
- (viii) ترجمة الانجيل بالفارسية.
- (ix) ترجمة الانجيل بالعربية.
- (x) نصيحة الاخيار.
- (xi) انيس العشاق.
- (xii) النصصات الساباطية

Beginning:—

الحمد لله الملك المعبود و المتعدد لوجوب الوجود الخ ■

As ■ example of the curious effect of transliterating English into Arabic characters, the following passage (being the first ■ of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of *Maqâla i*) may be quoted:—

هو سر اور ول بي سيد بيفور ال ثفكس ات از فيسري ذت هي  
هولد ذي كلك فيت •

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus:—

■ اعلم انه ينبغي لمن يريد النجات ان يتمسك بالاعتقاد الجماعي

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna ('Azîmâbâd), on fol. 127<sup>a</sup>:—(i) Gulâm Naîyer 'Azîmâbâdî, (ii) Ashraf Husain 'Azîmâbâdî, (iii) Afdal 'Alî 'Azîmâbâdî, (iv) Hakîm Gulâm Murtadâ, (v) Shu'aib al Haqq al Bihârî, (vi) Maulavi Ahmadi 'Azîmâbâdî, (vii) Abû'l Hasan 'Azîmâbâdî, (viii) Zain al 'Âbidân 'Azîmâbâdî, (ix) Amînallâh 'Azîmâbâdî.



For another copy of the work see Râmpûr Library, No. 22.

The present MS. is a transcription of the printed copy dated A.H. 1229.

Written in fair Naskh. Not dated; apparently 13th century A.H.

## No. 641.

fol. 78; lines 22; size 12 × 7; 8 × 4½.

لوامع الاسرار

## LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâh al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Quṭbs and ■ Khâtimah, and subdivided into several Bâbs and Faṣls. The first Quṭb deals with Muhammadanism, and the prophetic mission of Muḥammad and of Jesus Christ. The second and the third Quṭbs contain ■ refutation of the views expressed in Miftâh al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâh al Khazâ'in, referring to him always as صاحب مفتاح الخزان (the author of Miftâh al Khazâ'in). The present work was dedicated to Sultân As Sayyid Sa'id of 'Umân (A.D. 1803-1856; see Beale, p. 357).

Author: Sulaimân bin Aḥmad bin Husain bin 'Abdaljabbâr سليمان بن أحمد بن حسين بن عبد الجبار, a scholar of the 13th century A.H., who composed the present work in A.H. 1240.

Beginning:—

نحمدك اللهم على ما هديتنا اليه من الشمس بالدين القويم  
... فيقول خادم الدين المحمدي ... سليمان بن أحمد بن حسن بن  
عبد الجبار ..... وسميته بلوامع الاسرار ... وصيرته تحفة لمجالس الملك  
المطاع السيد السعيد النخ \*

Written in fair Nasta'liq. Not dated; apparently 13th century

## No. 642.

foll. 36; lines 13; size 6 x 6½; 6 x 4.

البدء الساطع في ملة النبي الشافع

AL BAD' AS SÂṬI' FÎ MILLAT  
AN NABÎ ASH SHÂFI'.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muḥammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrâhîm ■ Rufâ'î الرفاعي ■ scholar of the 13th century A.H.

Beginning:—

نحمدك يا من اثبت لنا سبل الرشاد ... و بعد فيقول راجي رحمة المبر  
الرحيم عبده الرفاعي ابراهيم لما وقفت على الاسئلة التي شيعها بعض  
القسيدين زاعما بها ابطال دين المسلمين ... و سميت البدء الساطع في ملة  
النبي الشافع •

Written in fair Naskh. Dated A.H. 1252.

## MIXED CONTENTS IN THEOLOGY.

## No. 643.

foll. 142; lines 22; size 11 x 8; 8 x 5.

المجموع

## AL MAJMU'AH.

The present Majmû'ah contains 15 treatises on different points of Zaidî theology by Zaidî scholars, and ■ one of the MSS. bequeathed

to the Ṣan'â Library (see Lib. Cat., vol. v, part ii, p. 21) by Muḥammad bin Ḥasan, the grandson of Qâsim Maṣṣûr (d. A.H. 1029 = A.D. 1620; see No. 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muḥammad bin Ḥasan gives us to understand that he studied that treatise, in A.H. 1037, under one Muḥammad Ṣiddîq:—

فشرعت في هذا الكتاب الجليل نهار الاثنين ١٢ شهر رجب  
سنة ١٠٣٧ على الفقير العارف محمد الصديق ... وكتب الفقير الى الله  
محمد بن حسن بن امير المؤمنين القاسم بن محمد ■

The 15 treatises referred to above are as follows :

Foll. 1-16. I. الحكاية من الاقوال العاصمة عن الاعتزال. Al Hikâyatu Min Al Aqwâl Al 'Âsimati 'An Al I'tizâl. A treatise in refutation of the opinion of those who hold that the theological theories of Maṣṣûrbillâh (d. A.H. 614 = A.D. 1217), one of the leading Zaidî Imams and rulers in Yaman, and those of the Mu'tazilî sect are the same. The author quotes from the works of Maṣṣûrbillâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazilî sect. The treatise is divided into four Fâsils.

Author: As Sayyid Ḥamîdân bin Yahyâ bin Ḥamîdân bin Qâsim ■ prominent scholar of the Zaidî school. He traces his descent from 'Alî, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged; but from the fact that he composed treatise No. XI below during the lifetime of the above-mentioned Maṣṣûrbillâh, we know that he was ■ scholar of the 7th century A.H. Again, we notice, at the end of the same author's treatise No. IX below, a copy of ■ note written in praise of the author and his treatise by Maḥdî Lidînallah, who died in A.H. 656; which, referring to our author in terms which show that he was alive at the time the note was written, suggest that the two scholars ■ contemporaries.

Beginning:—

اما بعد حمد من نعمه لا تحصى و معامدة لا تستقصى ... فإنه لما ظهر  
كثير من الاقوال التي ابتدعها اهل الاعتزال في بعض من يدعي من  
شيعه الامام المنصور بالله ..... دعائي ذلك الى حكاية جملة من فوائد  
كتبه المتضمنة لتحقيق مذهبه ليتبين الفرق بين التشيع و الاعتزال الخ

For another copy of the present treatise ■ Br. Mus. Suppl., No. 212/6.

Foll. 17-39<sup>a</sup>. II. تنبيه الغافلين عن مغالط المتوهمين Tanbîh Al Gâfilîn 'An Magâliṭ Al Mutawahhîmîn. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 Faṣls. By Ḥamîdân حميدان, the author of treatise No. I above.

Beginning:—

اما بعد حمد ذي العزة و الطول و من به القوة و العول النعم \*

For another copy of the treatise ■ Br. Mus. Suppl., No. 212/3.  
Scribe: عبد الله بن محمد بن يحيى القاسمي.

Foll. 39<sup>b</sup>-47<sup>a</sup>. III. كتاب تنبيه اولى الالباب على تنزيه ورثة الكتاب. Kitâbu Tanbîh I Ulî Albâb 'Alâ Tanzîh ■ Waraṣat Al Kitâb. A treatise which seeks to reconcile utterances of the Zaidî Imâms in which there are apparent discrepancies; divided into six Faṣls.

By Ḥamîdân حميدان, the author of treatises No. I and II above.

Beginning:—

اما بعد حمد من فطر العقول على معرفة الادلة النعم ■

For another copy of the present MS. see Br. Mus. Suppl., No. 212/2.

Foll. 47<sup>b</sup>-55<sup>a</sup>. IV. المنتزع الاول من اقوال الائمة. Al Muntaza Al Awwal Min Al Aqwâl Al A'immah. A treatise in which ■ discussed the necessity for the institution of the Imâmat, and the conditions for appointment to the ■

By Ḥamîdân حميدان, author of treatises Nos. I-III above.

Beginning:—

اما بعد حمد الله تعالى على سوابغ نعمه النعم \*

For another copy of the present treatise see Br. Mus. Suppl., No. 212/4.

Foll. 55<sup>b</sup>-62<sup>a</sup>. V. المنتزع الثاني من اقوال الائمة. Al Muntaza' Aṣ Ṣânî Min Aqwâl Al A'immah. A treatise on the subject of substance and accident, based ■ the teachings of the Zaidî Imâms.

By Ḥamîdân حميدان, author of treatises Nos. I-IV above.

Beginning:—

اما بعد حمد الله تعالى ذي الجلال و الاكرام النعم \*

For another copy of the treatise ■ Br. Mus. Suppl., No. 212/5.

Foll. 62<sup>b</sup>-66<sup>a</sup>. VI. الرسالة الناطقة لمعاني الادلة العاصية. Ar Risâlat An Nâzimah Li Ma'ânî Al Addillat Al 'Âsimah. A metrical treatise, containing ■ refutation of the Mu'tazilî creed.

By Ḥamîdân حميدان, author of treatises Nos. I-V above.

Beginning:—

صلى الله على سيدنا محمد وآله وسلم -

حمداً و شكراً دائماً طول الابد مضاعفاً مجاوراً حد الامد الباقى

Mutawakkil 'Alallâh (d. A.H. [ ] = A.D. 1297), a famous scholar of the Zaidî school, calls this treatise الرسالة المزلزلة لأعضاء المعتزلة, the treatise which overthrows (literally, shakes the shoulders of) the Mu'tazilî sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212/10.

Foll. 66<sup>b</sup>-68<sup>a</sup>. VII. المسائل الباحثة عن معاني الاقوال العادئة. Al Masâ'il Al Bâḥiṣat 'An Ma'âni Al Aqwâl Al Hâdiṣat. A treatise written in refutation of certain theories which, according to the Zaidî school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مسألة; and the refutation of each theory is headed كيف يجوز.

By Ḥamīdân حميدان, the author of treatises Nos. I-VI above.

Beginning:—

صلى الله على سيدنا محمد وآله وسلم تسليماً مسألة كيف

يجوز التفكير في اثبات ذات الله سبحانه وتعالى الخ ■

For another copy of the treatise see Br. Mus. Suppl., No. 1220/15.

Foll. 68<sup>b</sup>-107. VIII. التصريح بمذهب الصريح. At Taṣrīḥ Bi Maḍhab Aṣ Ṣarīḥ. An exposition of Zaidî theological theories, together with ■ brief refutation of theories of philosophers and theologians of other sects which are contrary to the ■. The work is divided into five sections (موضع), each being sub-divided into several Faṣls.

By Ḥamīdân حميدان, the author of treatises Nos. I-VII above.

Beginning:—

الحمد لله تعالى حمد معترف بوحدانيته الخ •

The author, in dealing with the Khilâfat of 'Alî, quotes, on fol. 75, ■ Ḥadîṣ transmitted by Mansûrbillâh, ■ follows:—من ناصب علياً في الخلافة بعدى فهو كافر [Whoever will oppose 'Alî's Khilâfat after me (i.e., the Prophet) is an infidel.] The authenticity of this Ḥadîṣ, however, Sunnî scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212 I.

At the end of this treatise ■ find a copy of ■ note made by

Hasan bin Muhammad bin Hādī (d. about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108-109. IX. أربع مسائل من كلامه رضي الله عنه. *Arba'u Masâ'il Min Kalâmihi Radiya Allâh 'Anhu.* A collection by an unknown author from certain works of Hamidân in which that writer has refuted the four tenets of the Šifâtâyah sect relating to God and His attributes.

Beginning:—

تذكرة يشتمل على أربع مسائل من كلامه رضي الله عنه يعني  
من كلام السيد نور الدين حميدان المتقدم ذكره ..... الأولى سوابهم عن النظر  
في الصانع ... الجواب عن ذلك ان النظر في الادلة الدالة ... لا يدل  
علي ان الصانع غير القادر الخ ■

For another copy of the treatise see Br. Mus. Suppl., No. 212/9.

At the end of this treatise is ■ copy of the note of Mahdî Lidînallâh in praise of (Hamidân) and his works referred to above.

Foll. 110-116<sup>a</sup>. X. بيان الاشكال فيما حكى عن المهدي. *Biyân A Ishkâl Fî Mâ Hukîya 'An Âl Mahdî.* A treatise explaining certain obscure points in the traditions relating to the Imâm Mahdî.

By Hamidân حميدان, the author of treatises Nos. I-VIII above.

Beginning:—

حمدا لله على جزيل الاثمه و الصلوة على محمد خاتم الانبيائه الخ ■

On the margin of the last fol. of the treatise we find a copy of a note by one Qâdî Abû 'Abdallâh Muhammad, in which he says that he studied the work under the author.

Foll. 117<sup>b</sup>-124. XI. المسائل الشتوية والشبه العشوية. *Al Masâ'il Ash Shatawîyah Wa Ash Shubah Al Hashawîyah* A treatise by Hamî dân (See No. X above) in refutation of ■ work by Shaikh 'Imrân bin Hasan bin Naṣîr, in which he attacked the Imâmat of the Zaidî Imâms.

Beginning:—

هذا جواب المسائل الشتوية و الشبه العشوية مما وصل كتاب الشيخ  
الفقيه تاملت جميع ما اوردع فيه وجدته مشتملا على التعرض للمشاعرة الخ \*

The author was evidently ■ contemporary of Mansûrbillâh (d. A.H. 614 = A.D. 1217), a Zaidî Imâm and ruler of Yaman, of whom he speaks in language used of reigning sovereigns (خلد الله ملكه); and the work must have been composed during the latter's lifetime.



For another copy of the treatise see Br. Mus. Suppl., No. 1220/20, where it is entitled *المسائل السنوية و الشبهة العشوية*.

Foll. 125-126. XII. الرسالة في اثبات معجزات علي. Ar Risâlatu fî Iṣbâti Mu'jizât Lî 'Alî. A treatise in refutation of one Sadîdaddîn, ■ a Sunnî scholar of the 8th century A.H. (see also No. XIII below), who, while admitting that 'Alî possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidî belief in the possession by 'Alî of the power known as Mu'jiza, ■ term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

سألت تغمذك الله ... فقلت اعترض معترض فقال حديث السطل  
و المنديل لعلي عليه السلام و الفضائل التي كانت له على عهد رسول الله  
صلى الله عليه وسلم ... و أمثاله من الفضائل الخارقة للعادة .....  
وقال القائل هذه معجزة و المعجزة لا تكون الا للنبي كيف جعلتموها لعلي  
عليه السلام الخ ■

Foll. 127-131\*. XIII. الرسالة في جواب سديد الدين. Ar Risâlatu fî Jawâbi Sadidaddîn. A treatise in refutation of Sadidaddîn's views regarding 'Alî's Khilâfat. By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

والحمد لله و صلاته على محمد و آله الدين هم سفينة النجاة ...  
أما بعد يا أيها الأخ الظاهر سديد الدين أدام الله مدة حيوتك ..... فقد  
كانت وردت الى مسألك الاولى واجبت بها بالجواب الذي تحققته ثم ورد  
منك جواب و اعتراض لم تسلك فيه طريقة المجيبين و أنا الآن أورد ما  
ذكرته واجيب عنه الخ ■

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was ■ scholar of the 8th century A.H. we conclude from the fact that he uses the phrase *أدام الله حيوته* (prayer for longevity in referring to Sadidaddîn); and we know from Berlin, No. 6277. that the latter died about A.H. 745.



Foll. 131<sup>b</sup>-139<sup>a</sup>. XIV. الشهاب الثاقب. *Ash Shihâb aş Şâqib*. A treatise on the *Khilâfat* of 'Alî, and ■ his special merits.

By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Raṣṣâs ■ Zaidî scholar of the 7th century A.H., who was alive in A.H. 655; ■ *Anbâ' az Zaman*, fol. 63.

Beginning:—

الحمد لله الذي من علينا بالاسلام ..... وبعد ذلك لما رأيت طائفة من الشيعة ... قد خرجت من مذهب اهل البيت عليه السلام ... احببت ان اذكر في هذا المختصر جملة من فضائل علي بن ابي طالب عليه السلام منها ما هو متواتر ومنها ما هو في حكم المتواتر الخ ■

The present treatise has the following note at the beginning which indicates the title of the treatise as well ■ the author's name:—

كتاب الشهاب الثاقب في مناقب علي ابن ابي طالب تأليف الشيخ الاجل الاوحد العالم العامل. الورع الصدر الكامل بهاء الدين و زين الموحدين احمد بن حسن بن محمد بن حسن الرصاص رضى الله عنه و ارحم الراحمين و جعل الجنة مقرة و مأواه

Foll. 139<sup>b</sup>-142. XV. الكواكب الدرية في شرح الابيات البدرية. *Al Kawâkib Ad Durriyatu fî Sharḥ Al Abyât Badriyah*. A commentary on the verses composed by Muḥammad bin Ja'far, a recognised Zaidî author of the 8th century A.H., in praise of the descendants of 'Alî.

By Muḥammad bin Amîr al Mu'minîn Al Muṭahhir bin Yahyâ bin Hâdî ■ محمد بن امير المؤمنين المطهر بن يحيى بن هادي bin Hâdî a Zaidî Imâm, who died in A.H. 729 = A.D. 1329; see *Anbâ' az Zaman*, fol. 75.

Beginning:—

الحمد لله الاول بلي ( بلا ) ابتداء و الآخر بلي ( بلا ) انتهاء خالق الانسان الخ ■

All the above treatises are written in fair *Nas'ḥ*, by the same scribe, viz., عبد الله بن محمد بن يحيى الفاسمي. Not dated; apparently 10th century A.H.

## No. 644.

foll. 39; lines 25; size  $4 \times 6\frac{1}{2}$ ;  $6 \times 5\frac{1}{2}$ .

المجموعه

## AL MAJMÛ'AH.

The present Majmû'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good Naskh by the same scribe throughout, and dated A.H. 1093.

Foll. 1-14<sup>a</sup>. I. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fi Ajwibatî As'ilat az Zaidiyati. A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

- (i) Why a particular sect, viz., the Sunnis, should call themselves اهل السنة و الجماعة.
- (ii) Was this designation given to them by the Prophet or ■■■ companion of the Prophet; for, if not, this must be a fictitious designation and ■■■ innovation in religion.

By Muḥammad bin Badraddîn bin Balbân محمد بن بدر الدين بن بلبان ■ Hanbalî scholar of Damascus, who is known to us ■ the author of several works. He died in A.H. 1083 = A.D. 1663. See As Suhub, fol. 237. The present work is not mentioned in the list of his compositions given in As Suhub; but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muhammad Balbân is the author.

Beginning:—

الحمد لله الذي انزل السنة ونثر اعلامها ..... و اظهرها على سائر الفرق ..... و بعد ... و اعلم انه قد اردت بعض متبعي الزيدية بعض اعتراضات على اهل السنة المحمدية فاجبت ان اجيب عنها الخ

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Foll. 14<sup>b</sup>-32<sup>a</sup>. II. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fi Ajwabatî As'ilat az Zaidiyati. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,

which were sent to the author through ~~one~~ Jamâladdîn Muḥammad bin 'Abdalwahhâb, are quoted verbatim by the author, and are as follows thus:—

- (i) الأول منها ما عليه هذه الأمة من الاختلاف في المذاهب حتى صارت فرقا ...  
ولم ينتشر فيهم مذاهب الأربعة =
- (ii) هذه المذاهب الأربعة و انتصابهم ... هل هم الذين انتصبوا و حصروا  
المذاهب فيهم فما حجبتهم في ذلك =
- (iii) صاوجه تعري كتبكم من ذكر أهل البيت النبوي فانكم في كتب الحديث  
تتركونهم ..... و تخرجونهم من كتبكم مع ذكر من هو دونهم  
وهم عيون الأمة و ساداتها =
- (iv) هذه المقامات المنصورية حول الكعبة ادام الله شرفها يصلون فيها بأربعة أمة  
في وقت واحد هل كانت السنة على ذلك =

The replies follow after, thus:—

الحمد لله الذي بنعمته تتم الصالحات قال الله ولتكن منكم يداعون  
الى الخير و يأمرون بالمعروف الآية \*

Beginning:—

الحمد لله الذي الهادي من الضلالة ... و بعد فقد ورد علينا سوال  
من بعض سادات الزيدية على يد الشيخ جمال الدين محمد بن عبد الوهاب  
التميمي اليميني النخ \*

Author: Aḥmad bin Muḥammad Yûnus Şafiaddîn al Qushshâshî  
أحمد بن محمد بن يونس صفي الدين القشاشي, a prominent scholar of Arabia  
and the author of several works. He died in A.H. 1071 = A.D. 1660.  
See *Khulâṣat Al Aṣar*, vol. i, p. 343; Brock., vol. ii, p. 392, where  
some account of him is found, although the scribe in the following  
note at the beginning tells us that he could not trace any such ac-  
count.—هذا الجواب تصنيف الشيخ الإمام العلامة صفي الدين أحمد القشاشي نفع الله  
به إلا أنه لم توجد له ترجمة لعلها لم تبلغنا فيما وقفنا عليه والله أعلم \*

The present MS. was transcribed 22 years after the author's death, in A.H. 1093.

Foll. 32<sup>b</sup>-33<sup>a</sup>. III. الجواب المختصر عن السؤال الثاني و الثالث. Al  
Jawâb Al Mukhtaṣar 'An As Suwâl Aṣ Ṣânî Wa Aṣ Ṣâlîṣ. Additional  
replies, in a concise form, to questions ii and iii dealt with in the  
above treatise, by the same Aḥmad al Qushshâshî أحمد القشاشي  
the author of treatise No. II. In the present treatise the author

frequently quotes Muḥammad bin 'Alī bin Bakrī (d. A.H. 994 = A.D. 1586; see Brock., vol. ii, p. 339.)

Beginning:—

الحمد لله رب العالمين أما قيل لاهل الاشاعة و المانريدييه اهل  
السنة و الجماعة لوقوفهم عند سنة صلى الله عليه و سلم الخ \*

Scribe: حسن بن علي.

The same is, no doubt, the scribe of treatises Nos. I and II above, since the handwriting of all these treatises is identical.

Fol. 33<sup>b</sup>. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrī, who is frequently quoted in treatise No. III above.

Foll. 34-35<sup>a</sup>. Verses from certain works of Subkī (d. A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines *قضا* and *مشيت* (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqīqī, a Mu'tazilī scholar of the 7th century A.H., and the replies by Ibrāhīm bin Ṭalḥa, the teacher of Subkī, and by Muḥammad bin Sa'd, the pupil of Baidāwī (d. A.H. 685 = A.D. 1286).

#### Questions.

إذا ما قضى ربي بكفري بزعمكم      ولم يرضه مني فما وجه حيلتي  
قضى بضلالي ثم قال ارض بالقضاء      فما اذا راض بالذي فيه شقوتي  
إذا شاء ربي الكفر مني وشئته      فهل اناعاص باتباع مشيتي

#### Replies by Ibrāhīm.

حمدت الهي اذ هدى خيرامة      الى خير دين مستقيم و ملة  
وانك عاص حيث خالفت امره      وان كنت وافقت المشية فاصمت  
وما انت وافقت المشية عالماً      بما شأه لكن منفت بضلة

#### Replies by Muḥammad bin Sa'd.

فمعني قضاء الله بالكفر علمه      يعلم قديم سر ما في الجبلية  
واظهاره من بعد ذاك مطابقاً      بادراكه بالقدرة الازلية

Foll. 35<sup>b</sup>-36. Quotations from different works on different points of theology.

Foll. 37-39. IV. الرسالة المنظومة في العقيدة. Ar Risâlâlatu Al

*Munzûmat fî Al 'Aqîdat.* A unique copy of a versified treatise on theology, by Ahmad bin Muhammad, the grandson of Imâm Shâfi'i (d. A.H. 204 = A.D. 820). Isnawî, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imâm Shâfi'i, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning:—

الحمد لله القديم الباري      رب الأنام مقدر الأقدار  
باني السماء من الدخان بصفعة      و مبدل الظلمات بالأنوار  
مُـوحد في ذاته وصفاته      متقدس عن كل وصف طاري

### No. 645.

fol. 7 ; lines 24 ; size 8 × 5 ; 7 × 5.

المجموعه

### AL MAJMÛ'AH.

The present Majmû'ah contains two treatises, which are both autograph copies, written in Magribî characters.

Foll. 1-4. I. الرسالة في شرح صفة السمع. *Ar Risâlatu fî Sharḥi Şifat As Sama'.* An explanatory note on the passage in the 'Aqîdat of Sannûsî (d. A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muhammad bin Muhammad Ad Daqqâq Al Mâlikî محمد بن محمد الدقاق المالكي, a famous Mâlikî scholar and Sûfî of the 12th century A.H., who, leaving his native place (Fâs), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abdarrahmân bin 'Abdal Qâdir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737, leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqî'. See Silk Ad Durar, vol. iv, c. 122.

Beginning:—

الحمد لله رب العالمين و حسبنا الله و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و الصلوة و السلام على سيدنا محمد ... و بعد فقد ذكرت في درستي للعقائد السنوسيه تعريف السمع •



The colophon, in which the name of the author is indicated, the author's name runs thus:—**كتبه العبد الفقير الى رحمة ربه محمد بن محمد الدقاق المغربي المالكي \***

Foll. 5-7. II. الرسالة في شرح صفة السمع. *Ar Risâlatu fi Sharhî Aṣ Ṣifat Aṣ Sama'.* A supplement to the preceding note.

By Muḥammad bin Ṭaiyyib al Mâlîkî الطيب المالكي, a Mâlîkî scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fâs, A.H. 1110, where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia; and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756, and left behind him a large number of pupils and 50 compositions. See *Silk Ad Durar*, vol. iv. p. 91.

Beginning:—

يا من جلست اوصافه القدسية عن الاشياء و الفظائر الخ \*

The following colophon indicates the name of the author:—

المفتقر الى عفوره و مغفرته محمد بن الطيب المالكي الخ \*